
★ NOTE BY RAYMOND T. RICHEY: We were invited to Korea by a group of Presbyterian Ministers, eleven of whom had received the baptism with the Holy Spirit, and during the time of praying and seeking God in the Samgak Mountain one hundred of these (between four and five hundred) ministers referred to in Brother Stetz' article received the Baptism.

AN AWAKENING IN KOREA

From the time that Evangelists Raymond T. Richey and Sam Todd stepped off the plane in Seoul some weeks ago, one miracle after another took place as God opened doors to them which were closed for half a century. I believe that it was the first time since that great revival in 1906 that the pastors of Korea from all denominations gathered together to listen to Pentecostal evangelists expound the Full Gospel message to them. The first gathering was in the form of a prayer conference held in the beautiful Samgak mountain overlooking the capital city of Seoul. About 400 pastors, some who have been ministering for 20 or 30 years, were shocked out of their lethargy and moved by the power of the Holy Spirit to a new realm in Christ; for the first time in many years these ministers wept before God as they were broken in spirit under the mighty anointed preaching. They remarked that they had never heard anything like it! After these messages the pastors went up the mountain side to get alone with God. There they literally cried out for God to change their lives and give them Holy Ghost power. As their voices were lifted up all over that mountain side in the wee hours of the night, God's glory seemed to hover over that mountain. These pastors went back to their churches different men—with the fire of God burning within them. Here is just one example that can be multiplied many times. The leading Presbyterian pastor in the city of Kunsan was a modernistic type of preacher—cold and formal and with the Blood of Christ omitted from his sermons. Then just after the prayer conference, the first city-wide salvation-healing campaign was held in his city. On Sunday morning it was Brother Todd's privilege to speak in this pastor's lovely church. Afterwards the members of his congregation privately exclaimed, "Something wonderful has happened to our pastor; he has been quite modernistic and emotionless, but now he is a different man . . . he preaches the old Truths of the Bible now and with fire from the Holy Spirit!"

Besides the week at the prayer conference, four city-wide campaigns were conducted in strategic cities under the sponsorship of the Korea National Association of Evangelicals. There was wonderful cooperation with all the pastors and churches. Crowds from five to fifteen thousand attended the evening services every day. Usually three services were held each day. Authorities in some of the cities where the campaigns were held told us that these were the greatest crowds that ever gathered for religious meetings in the history of their cities.

In the healing services the policy followed in all campaigns was not to lay hands on but to pray collectively for the sick. Hundreds were definitely healed in each campaign . . . the deaf heard, the blind saw, tuberculosis disappeared, and others of various afflictions were healed. Some of those who could not believe God for healing in this manner would try to get hold of the evangelists after the meetings and have them lay hands on and pray for them individually. For instance, one night in the Seoul Campaign two women cornered Brother Richey "backstage" and had him lay hands on them and pray; these women were instantly healed! Thousands stood for salvation and prayed the sinner's prayer; it was estimated that upwards of 15,000 made decisions for Christ. Prominent men came out to the meetings. In one city the mayor and the chief of police came out. In Seoul such men as the vice speaker of the National Assembly of the Korean Government attended. These men were in full consent with messages on the Full Gospel. At a special dinner this particular congressman acknowledged that this was the need of the hour for Korea.

The evangelists also preached to thousands of Korean soldiers in the front lines, and at one such meeting 500 men responded to the salvation call. The evangelists met and conferred with prominent Korean and US generals, with mayors of different cities, and other eminent officials and statesmen.

These great campaigns have given a great impetus to the Spiritual awakening in Korea which started just before the recent Korean War. The fire is spreading all over Korea and even into the country places.

JOHN STETZ

(Missionary to Korea, Assemblies of God).



- (1) A part of the welcoming Committee as they greeted the Evangelists at the Airport, on their arrival from the States.
- (2) Showing a portion of the crowd in one of the large Presbyterian Churches during services held there preparatory to the Korea campaign. (Notice they are seated on the floor).
- (3) There are 660 boys in this orphanage sponsored by Christian Korean Policemen.
- (4) Formerly a Buddhist Temple, now a Presbyterian Church. The veranda of this building was used for a platform, tents stretched in front of it for the Revival.
- (5) Raymond T. Richey, Mrs. John Stetz, John Stetz. (Our Korean Missionaries).
- (6) Chief of Chaplains of Korean Army—a wonderful spirit-filled man, who was a great blessing in the Korean campaign.

They Thought This Korean Pastor Was Crazy

Out of the Communist uprising in southern Korea last fall comes the following special report. It was sent to PRESBYTERIAN LIFE by Geraldine Fitch, foreign correspondent and author, who took excerpts from the Korean story of the episode and translated them into English.

—THE EDITORS

STRANGER THAN FICTION is the story of the Presbyterian pastor in South Korea who saved the life of the young Communist who had killed his two sons, and offered to adopt him in their stead.

In the fighting last October not only were police and army officers killed, but many civilians as well were slaughtered before government reinforcements quelled the revolt. Among the 500 civilians slain were the two older sons of the Reverend Sohn Yang-Won.

Pastor Sohn was in Yosu at the time of the insurrection, conducting a two-week Bible study course in a leper home. His three sons and one daughter were attending schools in Suncheon, fourteen miles to the north.

With the news that the revolt had spread to Suncheon came a rumor that one of the Sohn boys had been killed. But Pastor Sohn kept his sorrow hidden. He said to his agitated friends in the leper home, "If my son is dead, he has gone to heaven. If he is still alive, I know he is doing God's will."

One of the teachers in the leper school, Mr. Hong, volunteered to go to Suncheon and find out whether the rumor was true. Pastor Sohn wouldn't hear of it at first. But Mr. Hong said he would get through by disguising himself as a beggar.

Mr. Hong arrived in Suncheon on Octo-

ber 25. Corpses littered the streets. Mr. Hong was told that not one but two of Pastor Sohn's sons had been killed. He visited their ransacked, looted room. Then someone directed him to the spot near the Normal School where their bodies lay, easily recognizable. After arranging for temporary burial, Mr. Hong returned to Yosu.

He didn't know how to break the tragic news to the father, but Pastor Sohn said, "Please tell me the truth." Mr. Hong gave the whole story.

Because Dong-In, twenty-three, was chairman of the student YMCA at the Normal School in Suncheon, the Communist students had regarded him as the leader of the Christians there. When the revolt broke out, Dong-In's Communist classmates came to get him, some with guns, others with clubs and stones. When they led him away, Dong-Shin, the nineteen-year-old younger brother, followed.

Both young men were badly beaten, then dragged to the police station where many innocent people—Christians and others who had opposed Communism—had been taken and summarily shot.

When Dong-In appeared, the young leader of the Communists, a classmate of his, shouted: "Give up this Christian belief of yours! Change your mind even now, and you can go free."

Dong-In said, "It is easier to give up my life than to give up my religion."

The younger brother begged to take Dong-In's place, saying, "He is older and is under obligation to care for our parents. Let me take his place." But Dong-In said, "It is not you they want. They only want me." Turning to the Communists he told them to send his brother home. Alternately pleading with the Communists to repent, urging his brother to go home, and praying to God to "receive my soul and forgive their sins," Pastor Sohn's eldest son met his death.

Nobody will ever know whether the Communist youths intended to kill the other son. He was heard to say, "My brother has gone to heaven. I want to go too. My Savior died on the Cross, and I want to be like Him." As he stretched his arms wide, the Communist leader turned on him in a fury and shouted, "This fellow is worse than his brother!" Before the boy had finished a prayer beginning, "Oh, Father, forgive the sins of these about me . . .," he fell beside his brother.

When Mr. Hong's story was finished, Pastor Sohn spoke quietly, but with the firmness of one whose decision has been made. "My two boys have gone to heaven," he said. "But what about the one who has killed them? It is just as certain that if he meets his death he will perish. Someone go quickly to Suncheon and have my good friend Pastor Ra see the commander

of the government forces and ask him to spare the life of that boy. Tell him I will adopt him as my own, that I will try to make a Christian of him and a minister in place of Dong-In."

In Suncheon, Pastor Ra set out to learn the whereabouts of the student who was responsible for the death of the Sohn boys. One day he heard the student was among a group of captured insurgents who were being taken from the jail to a nearby field to be shot. When Pastor Ra reached the field, he hurried up to the leader of the firing squad who was surrounded by student friends of Dong-In and Dong-Shin.

"Pastor Sohn asks that you do not kill this boy, or even beat him. He wants to be responsible for him, to adopt him as his own son, and train him to be a Christian leader in place of one of his boys."

The officer turned and said, "Don't talk so foolishly. A father would not even let anyone slap his son's face. What crazy father would save the murderer of his boys and make him as his own son? Who can believe such a story as you tell?"

"But," insisted Mr. Ra, "you don't understand. The father of the dead boys is a Christian minister."

"Isn't a Christian minister human?" exclaimed the officer. "Is he God? Is there anywhere in the world such a man as you are speaking of?"

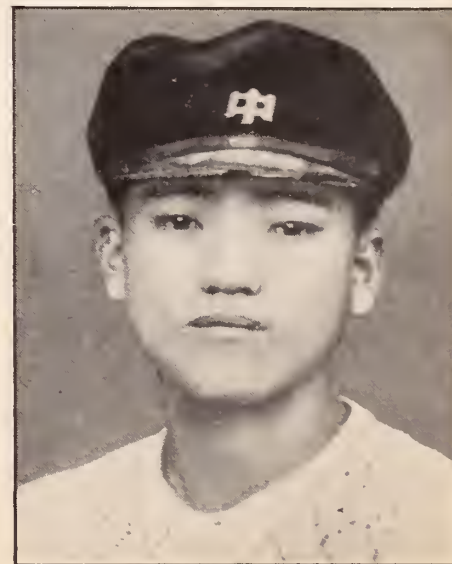
The soldiers, standing with their guns ready, dropped their rifle butts to the ground. One said, "Is Jesus such a good one? I will be a Christian then."

Pastor Ra finally persuaded the commander to spare the Communist boy's life. The boy's parents, who had been standing nearby, received him with tears rolling down their cheeks.

A few days later Pastor Sohn went to



Dong-In



Dong-Shin

NEWS

the young Communist's home. The boy's father welcomed him and then called in his son. The boy bowed low, sat on the floor before the pastor, and asked for his forgiveness. He did not deny his deed but said he was deeply sorry.

Pastor Sohn replied, "Be comforted. I forgive you as my Heavenly Father forgives me. I hope the evil thoughts of Communism will be removed from your heart and you will adopt the faith and spirit of my two boys and help to finish their work." The boy touched his head to the floor in a gesture of respect and humility.

But the boy's father felt more was owing to the pastor. "I have four sons," he said, "two who have graduated from college and two who are in middle school. Take two of them—just say which ones."

"It is well-spoken on your part," replied the pastor, "but it is not what I want. I want only one thing—that this boy become a Christian and do God's will. Of course, I hope your whole family may be saved, but the other is on my heart."

As Pastor Sohn rose to leave, the father detained him a moment longer. "You have a daughter attending the same school as one of my girls," he said. "I wish you would let her come to live in our home. She will help us to understand Christianity. Then too, if she is here, you will come more often and instruct us."

Pastor Sohn's daughter, Dong-Hi, did not take to the idea at first. She told her father it would be impossible for her to live in the other home. Pastor Sohn's reply was, "Daughter, the man has a big family. If you stay there you may help to win all ten in that home to Christ."

That is the true story of Pastor Sohn and his family to date. The young Communist has yet to stand trial. He is now in Seoul under arrest. Whether he will be paroled to Pastor Sohn has yet to be decided. The story has made a deep impression on the people of South Korea, Christian and non-Christian alike.

Presbyterian Missionary Killed in Korea

It was hardly in anticipation of violence that Mrs. Horace H. Underwood, member of the famous Presbyterian missionary family (*P.L.*, Dec. 11), poured tea for some of her friends at her home in Seoul, Korea, last month. But another Communist-inspired tragedy was only a few minutes away.

The guests were wives of faculty members of Chosen Christian University where Dr. Underwood is president emeritus. They were waiting for the arrival of Mrs. Mo Yun Suk, poet and member of the

Korean United Nations delegation, when Mrs. Underwood heard a commotion at the door. She investigated and was accosted by two masked men who forced their way into the living room, threatened the panic-stricken guests, and fired three shots. One bullet struck Mrs. Underwood. The sixty-year-old woman died on the way to the hospital.

Mrs. Underwood, a graduate of Albion College, Albion, Michigan, first went to Korea in 1916. Except for the interval during the war years, she and her husband had been missionaries there ever since. She was very active in helping refugees from Communist-controlled northern Korea, and also taught at the University.

Funeral services for Mrs. Underwood were conducted by one of her sons, the Reverend John Underwood. Another son, Horace, is also in Korea as a missionary. John's twin, James, is pastor of the First Presbyterian Church at Hancock, New York. A fourth son, Richard, is attending Hamilton College, Clinton, New York, and a daughter, Grace, is a student at Hood College, Frederick, Maryland.

Shortly after the funeral, which was attended by over 2,000 people, Seoul Police Chief Kim Tai Sun announced that Mrs. Underwood's masked slayers had been arrested. There were five of them, he said, and none of them—the two that entered the house, two that remained outside, and a fifth—had known each other before their rendezvous at the Underwood home. The chief said that all five were linked to the Communist South Korea Labor Party, but as yet no definite motive for the crime has been found.

Decision in Dixon, N.M.

Last month three Presbyterians from a small town named Dixon, New Mexico, relaxed fully for the first time in over a year. The three, Olive Bowen, Lydia C. Zellers, and the Reverend Porfirio Romero, are secretaries of the Dixon Free School Committee, an organization formed in late 1947 to keep New Mexico's public school system public and not parochial. On March 12, their dogged determination was rewarded when Santa Fe District Judge E. T. Hensley handed down his written decision in the famous Dixon school case.

The three Presbyterians and their friends were fighting to keep the Roman Catholic Church from controlling New Mexico's public schools. They were tired of seeing their children taught by nuns and priests in Catholic-owned school buildings. They were alarmed by the way these teachers were forcing the Catholic faith upon hundreds of school children—by compelling students to learn the Catholic catechism, by the placing of church statuary and pictures in classrooms, by using more than sixty-seven different Catholic books and pamphlets for school work, by

favoritism towards Catholic pupils.

When the Free School Committee filed suit on March 10, 1948, it asked that these practices be stopped (*P.L.*, April 10, '48). Judge Hensley's decision did just that. He found that the abuses cited by the Free School Committee violated both the New Mexico and the United States Constitutions because there was no separation of Church and State in the schools where these practices occurred.

The decision was a sweeping one. It (1) barred permanently any further public school teaching by 137 Catholic nuns, priests, and brothers employed in twenty-five public schools in ten New Mexico counties; (2) prohibited the holding of public school classes in buildings owned by the Roman Catholic Church; (3) prohibited free transportation in public school buses for parochial school students; (4) prohibited the distribution of state-purchased textbooks to parochial schools, and the buying of Catholic textbooks for public schools; (5) barred the teaching of Catholic doctrine in the public schools, and (6) prohibited the holding of public school classes in rooms where religious symbols were displayed. Most of these judgments will not be enforced until the end of the school year so that classes will not be disrupted too seriously.

Although Judge Hensley's ruling was a clear-cut victory for the School Committee, it was not complete. The judge's decision did not bar all nuns, priests, and brothers from teaching in New Mexico's public schools. It just barred those mentioned in the ruling. There was a possibility of an appeal by the Catholic Church. Church officials have not yet given any indication of filing an appeal, but they have until June 10 to do so. This month the Free School Committee was planning steps to counter these possibilities. But, regardless of future action, the Committee and its hard-working secretaries had won a major battle in the struggle for separation of Church and State in the United States.

CROP to Expand Operations to All U.S.

Parent agencies of the Christian Rural Overseas Program (CROP) have voted to continue the program through 1949 and to extend activities from twenty-six states to all forty-eight.

CROP is sponsored by Church World Service, Lutheran World Relief, and the National Catholic Rural Life Conference.

Last year, 1,500,000 American rural families of all faiths cooperated in this project and gifts were sent to forty-three nations.

High point of the campaign was the Christmas drive which netted nearly 2,000 carloads of commodities. Some 100,000 volunteer canvassers solicited contributions.

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

August 1, 1949

No. 859

TO THE KOREA MISSION

Dear Friends:

This letter is to report a number of actions which have been taken by the Board at recent meetings. These actions have been reported to your Executive Secretary, but are now being put in this permanent form for the information and use of all the members of the Mission.

APPOINTMENT OF REV. AND MRS. PETER VAN LIEROP

"49-461 - The Board VOTED to appoint the Rev. Peter Van Lierop and Mrs. Eleanor Creswell Van Lierop within the Reinforcement List for 1949, and to assign them to the Korea Mission." Bd. Ac. 4/19/49

"49-907 - In view of the fact that the Rev. and Mrs. Peter Van Lierop (Korea) will continue to receive G.I. educational assistance to the extent of \$120. per month for the next six weeks, it was VOTED to place Mr. and Mrs. Van Lierop on salary as of June 16, 1949, receiving one-half of the regular home allowance, plus full allowance for children, and the Board's share of the pension for a month and a half, and that they be placed on full salary with all allowances, including pension, as of August 1, 1949." Bd. Ac. 6/29/49

Mr. Van Lierop

Education: State University of Ghent, Belgium 1939-40 Certificate, Pre-Medical
Hope College 1946 B.A., Major: Pre-Medical
Pittsburgh-Xenia Seminary May 1949 B.D.
University of Pittsburgh Sept. 1949 M.A., Religious Education

Experience: 1946-47 Student Assistant, Ken Mawr United Presbyterian Church,
Pittsburgh, Pennsylvania
1947-48 Assistant Pastor, Sixth United Presbyterian Church, Pittsburgh,
Pa.
1948-49 Senior student preacher at vacant pulpits in Pittsburgh and
surrounding area, under supervision.

Mrs. Van Lierop

Education: Muskingum College 1938-40
University of Michigan 1941-42
Henry Ford School of Nursing 1942-43

Experience: 1940-41 Clerical position, Standards Department, General Motors, Pontiac, Michigan
1943-44 Laboratory Assistant, Chemistry Department, General Motors Truck and Coach, Pontiac, Michigan
Feb. 1949-present, Secretarial, United Presbyterian Book Store, Pittsburgh, Pennsylvania

APPOINTMENT OF MR. JAMES McJUNKIN PHILLIPS FOR SPECIAL TERM

"49-625 - The Board VOTED to appoint Mr. James McJunkin Phillips as a special term missionary within the Reinforcement List for 1949, for a term of three years, and to assign him to Korea." Bd. Ac. 5/16/49

Education: Princeton University 1949 A.B., Major: Public Affairs, History

Experience: 1948-present Salesman in book department, Princeton University Store, Princeton, N. J.

"49-989 - It was voted to grant an outfit allowance of \$250 each to the following special term missionaries under appointment to Japan and Korea, it being noted that this is in accordance with the procedure followed in the case of the reconstruction special term workers sent to Japan and Korea:

Miss Dorothy Lawson - Japan

Mr. James Phillips - Korea

Mrs. Rowena Hudson Winn - Japan."

Bd. Ac. 7/27/49

LOAN OF MR. AND MRS. IRA H. HOLLAND OF SHANTUNG MISSION FOR YMCA WORK IN SEOUL

"49-172 - In view of conditions in China which have disrupted the work of Mr. and Mrs. Ira H. Holland of the Shantung Mission, the Board VOTED to approve the loan of Mr. and Mrs. Holland to the International Committee of the Young Men's Christian Associations for a period beginning February 1, 1949, their full support, including the employer's share of the pension premium, to be the responsibility of the International Committee during this period, with the understanding that expenses of return travel to the United States at the time of their regular furlough will be shared by the Presbyterian Board and the International Committee proportionately, according to relative lengths of service under these bodies, and based upon the financial provisions of the Presbyterian Board Manual. It was understood that Mr. and Mrs. Holland would be associated with the Korea Mission during their residence in that country."

Bd. Ac. 2/15/49

RESIGNATION OF DR. AND MRS. ROSCOE C. COEN

"48-1747 - The Board VOTED to accept with regret the resignation of Dr. and Mrs. Roscoe C. Coen of the Korea Mission, as offered in a letter dated November 13, 1948, this to become effective as of that date. The Board expresses its deep appreciation of the more than 30 years of service rendered by Dr. and Mrs. Coen in Korea and extends best wishes to them as they take up work in this country."

Bd. Ac. 12/21/48

RESIGNATION OF REV. AND MRS. O. VAUGHAN CHAMNESS

"49-296 - The Board VOTED with regret to accept the resignation, for health reasons, of the Rev. and Mrs. O. Vaughan Chamness of the Korea Mission, as presented in their letter of February 19, 1949, to take effect as of March 1, 1949. The Board extends to Mr. and Mrs. Chamness its sincere appreciation for the long years of service which they have given in Korea and wishes them Godspeed in the work which they have found here in America."

Bd. Ac. 3/15/49

STATUS OF MR. AND MRS. NATHANIEL BERCOVITZ, JR. CHANGED TO APPOINTEES IN WAITING

"48-1751 - The Board VOTED to change the status of Mr. Nathaniel Bercovitz, Jr., and Mrs. Mary Isabelle MacRae Bercovitz from Appointees within the Reinforcement List for 1948 to the Korea Mission to Appointees in Waiting." Bd. Ac. 12/21/48

HONORABLE RETIREMENT OF MISS BLANCHE I. STEVENS

"49-639 - The Board noted that Miss Blanche I. Stevens of the Korea Mission reaches the retiring age of 65 on May 17, 1949, and in view of her 38 years of service, the Board VOTED to award her the designation 'Honorably Retired.' It was noted that Miss Stevens is entitled to a pension of \$929.79 annually, computed as follows:

The Board of Pensions - Service	\$600.00
Foreign Board Supplement	329.79
	<u>\$929.79</u>

In accordance with Board action #48-653, Miss Stevens is entitled to a high-cost-of-living grant of \$70.21, making her total annual pension \$1,000.

The Board expressed grateful appreciation of the devoted service rendered by Miss Stevens during her years in Korea and wished for her many more years of satisfying life and service in this country."

Bd. Ac. 5/16/49

REV. CLARENCE S. HOFFMAN IN THE CATEGORY "MISSIONARIES NOT IN ACTIVE SERVICE"

"49-505 - At the request of the Rev. Clarence S. Hoffman of the Korea Mission, and because he finds it necessary to continue his home for the care of his two children, the Board VOTED effective as of September 6, 1948, one month after the death of Mrs. Hoffman, to extend the furlough of Mr. Hoffman with furlough salary of \$200. per month, plus all allowances, until April 30, 1949 with provision of refund to the Board of the amount received as Stated Supply of the Elsmere Presbyterian Church, Wilmington, Delaware." Bd. Ac. 4/19/49

"49-638 - In accordance with Board action #48-121, and at the request of the Rev. Clarence S. Hoffman of the Korea Mission in his letter of May 5, 1949, the Board VOTED to place Mr. Hoffman in the category of 'Missionaries Not in Active Service,' effective as of May 1, 1949, with the understanding that the Board will continue the payment of children's allowances and the Board's share of pension payments until Mr. Hoffman's retirement at the age of 70 on June 11, 1953. It was understood that in case the Elsmere Presbyterian Church, Wilmington, Delaware, where Mr. Hoffman is serving as Stated Supply, is willing to pay its part of the obligation to the Pension Board, the Board's payment shall be reduced by that amount." Bd. Ac. 5/16/49

FURLOUGH FOR DR. AND MRS. ROY K. SMITH

"49-649 - At the request of the Executive Committee of the Korea Mission (KBA 49-8), the Board VOTED to grant to Dr. and Mrs. Roy K. Smith of the Korea Mission a furlough of 7½ months beginning on or about July 1, 1949, with the understanding that there will be no expense to the Board for their travel to the United States, since this is to be borne by the United States Government. This furlough comes after a total service to the Board of seven years with only 4½ months' furlough salary following their evacuation on the Gripsholm in August 1942. After this furlough Dr. and Mrs. Smith will have a five-year term of service before retirement on April 28, 1955, when Dr. Smith reaches the age of 70." Bd. Ac. 5/16/49

"49-980 - Pursuant to Board action #49-649 granting Dr. and Mrs. Roy K. Smith of the Korea Mission a furlough of 7½ months in the United States with the understanding that the expense of their return to the United States would be borne by the United States Government, it was VOTED to pay the travel of Dr. and Mrs. Smith from their Pacific port of entry to their residence at Lake Forest, Illinois, since the United States Government does not cover that part of their travel." Bd. Ac. 7/6/49

FURLOUGH FOR DR. HORACE H. UNDERWOOD

"49-1015 - At the request of the Korea Mission, and because of unusual circumstances, it was VOTED to grant Dr. Horace H. Underwood of the Korea Mission a furlough of eight months beginning January 1, 1950. It was noted that Dr. Underwood went to Korea under the service of the United States Government in June 1946 and began his service with the Mission on October 19, 1947." Bd. Ac. 7/27/49

HEALTH FURLOUGH FOR REV. AND MRS. CHARLES L. PHILLIPS

"49-651 - At the request of the Executive Committee of the Korea Mission (KBA 49-10), the Board VOTED to authorize the return to the United States for health reasons of the Rev. and Mrs. Charles L. Phillips of the Korea Mission in November 1949 in anticipation of their retirement on March 22, 1950, when Mr. Phillips reaches the age of 65." Bd. Ac. 5/16/49

FURLOUGH EXTENSIONS

Miss Marian Kinsler

"49-906 - Pursuant to Board action #47-803, and upon the recommendation of the Medical Secretary, it was VOTED to extend the furlough of Miss Marian Kinsler of the Korea Mission with salary and all allowances until December 31, 1949." Bd. Ac. 6/29/49

Rev. and Mrs. Harold H. Voelkel

"49-194 - The Board VOTED to extend the furlough of the Rev. and Mrs. Harold Voelkel of the Korea Mission from January 22, 1949 to March 22, 1949 because of the indefiniteness of their assignment to another field." Bd. Ac. 2/15/49

"49-837 - Pursuant to Board action #49-194, the Board VOTED to extend the furlough of the Rev. and Mrs. Harold Voelkel of the Korea Mission with salary and all allowances from March 22, 1949, to June 3, 1949, the date of their return to Korea." Bd. Ac. 6/14/49

Rev. and Mrs. George J. Adams

"49-908 - Pursuant to Board action #48-1532, it was VOTED to extend the furlough of the Rev. and Mrs. George J. Adams of the Korea Mission, with salary and all allowances, from May 25, 1949 to August 1, 1949, or until date of sailing. It was noted that Mr. Adams' part-time position with the Live Oak Church in California had been terminated the middle of May in order that he might attend General Assembly and then give his time to preparation for his return to Korea." Bd. Ac. 6/29/49

TEMPORARY ASSIGNMENT AND FURLOUGH EXTENSION OF REV. HAROLD H. HENDERSON

"49-590 - It was VOTED to extend the service of the Rev. Harold H. Henderson as Acting Secretary in the West Central Area from April 15 through August 31, 1949, this to include one month's vacation. (B.A. #48-1488)" Bd. Ac. 5/3/49

"49-616 - The Board VOTED to appoint a field staff, consisting of the Rev. Kenneth Campbell, the Rev. Harold H. Henderson, and the Rev. Edward Williams, to press the needs of displaced persons for resettlement in this country and to serve in the Western, Central and Eastern Areas respectively. It was understood that the period of service of Mr. Campbell and Dr. Williams would extend from May 15 until August 1, 1949, and of Mr. Henderson from May 15 through August 31, 1949; that Mr. Campbell and Mr. Henderson would receive a supplement of \$125. per month, this supplement, together with travel and all other expenses connected with their service, to be charged against the Lenten Sacrificial Offering receipts. It was further understood that Mr. Henderson and Dr. Williams would be brought to New York for a period of orientation with Church World Service before beginning their work."
Bd. Ac. 5/16/49

DELEGATE TO 1949 GENERAL ASSEMBLY

"49-552 - Record was made of the appointment of Advisory Members to the 1949 General Assembly representing the following Missions:

* * * *

Korea

Rev. Geo. J. Adams

Rev. C.S. Hoffman, Alt."
Bd. Ac. 4/19/49

FIELD SALARIES

"49-191 - The Board VOTED to approve the action of the Korea Executive Committee (IA-48-170) fixing the salaries of the missionaries on the field for the first quarter of 1949 at the same rate as for the fourth quarter of 1948, which is \$80. per month, plus a Won salary of 15,000 per person per month, and to further approve the action of the Korea Executive Committee (BA 48-56) to pay children's allowances as follows:

Children 6 years of age and under	\$7.00 plus 3000 Won per month
Children between 7 and 12 years	11.00 plus 6000 Won per month
Children over 13 years	20.00 plus 8000 Won per month."

Bd. Ac. 2/15/49

"49-304 - The Board VOTED to approve the action of the Executive Committee of the Korea Mission (B.A. 49-3) fixing the salaries of the missionaries on the field for the second quarter of 1949 at \$145. per person per month, of which amount \$45. is to be retained in New York, and fixing children's allowances in the amount stated in the Manual. The members of the Mission on the field are to be allowed to inform the Mission Treasurer of the amount of their salaries and allowances which they wish to have paid each month in won at the rate of 800 to 1, and the Mission Treasurer is authorized to charge to the High-Cost-of-Living allowance any difference which this may make from the actual rate of exchange."
Bd. Ac. 3/15/49

BOARD APPROVAL OF COOPERATIVE EVANGELISTIC PROJECT IN TAEJON

"49-192 - The Board noted the action of the Korea Executive Committee (IA 48-177) in planning a cooperative evangelistic project in Taejon to be participated in by the Southern Presbyterian Mission, the Methodist Mission, the Salvation Army, and our own representatives. The plan is very commendable and the Board would encourage the Mission and the Church in this cooperative venture."
Bd. Ac. 2/15/49

BOARD APPROVAL OF PLANS OF KOREA MISSION TO UNITE WITH OTHER MISSIONS IN JOINT PLANNING COMMITTEE

"49-97 - The Board noted the consummation of the plans of the Korea Mission to unite with other Missions in Korea in the Joint Planning Committee in connection with the General Assembly of the Presbyterian Church in Korea. The Board approved the action of the Korea Executive Committee (IA 48-192) and encouraged the Mission to make use of these facilities for the advancement of the work in Korea." Bd. Ac. 2/15/49

REVISION OF TERMS FOR REPAYMENT OF LOAN FROM CHURCH REVOLVING FUND

"49-305 - Upon the request of the Korea Restoration Committee and the Korea Executive Committee (B.A. #49-5), the Board VOTED to revise the last sentence of Board action #48-1662, setting up from Restoration Funds a Revolving Fund 'for aid in erecting church buildings in South Korea by refugees from North Korea,' repayment to be within five years, the revised sentence to read 'It is understood that no loan shall exceed \$5,000. and that a definite contract for repayment within seven years shall be drawn up.'" Bd. Ac. 3/15/49

ALLOCATION OF \$40,000 FOR ERECTION OF CHURCH BUILDINGS

"49-658 - At the request of the Korea Executive Committee (KEA 49-30), the Board VOTED to allocate from Restoration Funds, Rehabilitation of Plant and Equipment, within the total already allocated to Korea, the sum of \$40,000. for the erection of church buildings in the five Presbyteries of Southern Korea, it being understood that grants will be made from this allocation as requests for specific churches are presented by the Korea Restoration Committee." Bd. Ac. 5/16/49

RESTORATION FUND PROCEDURES

"49-422 - In the further development of details of the administration of the Restoration Fund in Korea, it was VOTED to approve the following procedures:

1. The Korea Restoration Committee may ask for lump grants within the three categories, to be administered by the Committee with the understanding that no single item of expenditure within these lump grants shall exceed \$1000 for any institution for Rehabilitation of Plant and Equipment or \$500 for any project under Rehabilitation of Christian Communities or Rehabilitation of National Christian Workers. All expenditures by the Korea Restoration Committee under this provision shall be reported.
2. In the case of expenditures exceeding these amounts for any single institution or project, the Korea Restoration Committee shall make a specific recommendation to the Board to be followed by a special grant for each designated institution or project.
3. The Board will undertake no purchase of rehabilitation materials or equipment until a specific grant has been made and authorization has been given by the Korea Restoration Committee for said purchase by the Board."

Bd. Ac. 3/29/49

RESTORATION FUND GRANTS

Grant of \$25,000 for Use by Korea Restoration Committee under terms of Bd.Ac.#49-422

"49-423 - It was VOTED to grant from Restoration Funds, Rehabilitation of Plant and Equipment, within the total allocated to Korea, the sum of \$25,000. as a lump grant for use by the Korea Restoration Committee under the terms of Board action #49-422." Bd. Ac. 3/29/49

Severance Union Medical School

"49-654 - At the request of the Executive Committee of the Korea Mission (KBA 49-14), the Board VOTED to grant from Restoration Funds, Rehabilitation of Plant and Equipment, within the total allocated to Korea, the sum of \$2,932.95 to Severance Union Medical School for its restoration." Bd. Ac. 5/16/49

Loan of \$4,500 to Soong Sil Academy

"49-668 - At the request of the Korea Restoration Committee (KBA 49-16) the Board VOTED to grant from Restoration Funds, Rehabilitation of Plant and Equipment, within the total reserved for North Korea, the sum of \$4,500. to be used as a loan for the purchase of buildings by Soong Sil Academy, now operating temporarily in Seoul, Korea. It is understood that this grant will be repaid when the Academy is moved back to its former location in Pyongyang, Korea, the funds therefore being available for the Mission for work in North Korea." Bd. Ac. 5/16/49

Chungsin High School for Girls

"49-653 - At the request of the Korea Restoration Committee (KBA 49-30), the Board VOTED to grant from Restoration Funds, Rehabilitation of Christian Communities, within the total allocated to Korea, the sum of \$8,000. for Chungsin High School for Girls, Seoul, Korea, as support of the service which this school is rendering to the refugees and to others in that area." Bd. Ac. 5/16/49

Chungju Bible Institute Dormitory

"48-1773 - The Board VOTED to grant from Restoration Funds, Rehabilitation of Plant and Equipment, within the total allocated to Korea, the sum of \$100., the balance necessary to complete the \$2,500. requested by the Korea Executive Committee (BA 48-37) to cover the loss of the Chungju Bible Institute dormitory. (See B.A. #47-805 and #47-1233)" Bd. Ac. 12/21/48

Repair and Rehabilitation of Eleven Buildings

"49-659 - At the request of the Korea Restoration Committee (KBA 49-30), the Board VOTED to grant from Restoration Funds, Rehabilitation of Plant and Equipment, within the total allocated to Korea, the following amounts:

- \$2,000. Pierson Memorial Bible Institute, Seoul
- 1,000. Chungju Bible Institute, Chungju
- 600. Andong Bible Institute, Andong
- 5,000. Andong Hospital, Andong
- 5,000. Taegu Hospital, Taegu
- 15,000. Keisung Academy, Taegu
- 1,000. Taegu Bible Institute, Taegu."

Bd. Ac. 5/16/49

"49-655 - At the request of the Korea Restoration Committee (KBA 49-17), the Board VOTED to grant from Restoration Funds, Rehabilitation of Plant and Equipment, within the total allocated to Korea, the following amounts:

- \$1,765. for repairs of the Kinsler House, Seoul
- 1,613. for repairs of the Phillips House, Seoul
- 1,800. for repairs of the Lewis House, Seoul
- 1,352. for repairs to the plumbing and installation of a furnace in the Andong Hospital."

Bd. Ac. 5/16/49

Automobile for Andong Station

"49-506 - Upon the request of the Korea Executive Committee (47-62), the Board VOTED to grant from Restoration Funds, Rehabilitation of Plant and Equipment, within the total allocated to Korea, the sum of \$2,800. for the purchase of an all-weather, all-purpose automobile, including freight charges, for use in Andong Station, Korea." Bd. Ac. 4/19/49

Rehabilitation of Christian Communities

"49-660 - At the request of the Korea Executive Committee (KBA 49-30), the Board VOTED to grant from Restoration Fund, Rehabilitation of Christian Communities, within the total allocated to Korea, the following amounts:

- \$10,000. for the activities of evangelists and Bible women in rebuilding Christian communities under the Church
- 2,000. for the Presbyterian Publication Fund
- 1,000. for the Mission Audio-Visual Work." Bd. Ac. 5/16/49

Grant of \$600 for Support of Korean Missionaries in Shantung, China

"49-652 - Upon request of the Korea Restoration Committee (IA 49-46) the Board VOTED to grant from Restoration Funds, Rehabilitation of Christian Communities, within the total allocated to Korea, the sum of \$600. to be paid to the Shantung Mission through the China Council for the support during the year 1949 of Koreans now serving as missionaries in Shantung, China." Bd. Ac. 5/16/49

RESTORATION FUND GRANTS - DESIGNATED GIFTS

"49-306 - The designated Restoration Fund gifts thus far received applying to the Restoration Program for Korea, and not yet granted, are herewith granted. It is understood that as allocation of any of these funds is made, the Korea Restoration Committee will indicate that such expenditure is being made against the appropriate designated gift, with the understanding that allocations already made will be taken into consideration:

REHABILITATION OF PLANT AND EQUIPMENT

- (1) \$1,297.00 Andong Bible Institute
Gift of Presbyterian Church, Falls Church, Va.
- (2) \$ 170.00 Andong-Residence of Rev. Harold Voelkel
Gift of Park City Presbyterian Church, Knoxville, Tenn.
- (3) \$ 148.83 Andong-Rehabilitation of Rev. Harold Voelkel's Station
Gift of West Presbyterian Church, Newark, N.J.
- (4) \$2,318.00 Chungju Bible Institute
Gift of Medicine Lodge Presbyterian Church, Medicine Lodge, Kan. In memory of Rev. L.H. McCormick, D.D.
The Church wishes plaque placed on building indicating it was restored in memory of Dr. McCormick by members of the Church.
- (5) \$ 955.12 Seoul-Church of Pastor Han, Young Nak Church
Gift of Second Presbyterian Church, Emporia, Kansas \$38.00
" " Oliver Presbyterian Church, Minneapolis, Minn. 917.12
- (6) \$ 80.00 Seoul-Bethany Refugee Church
Gift of San Mateo Presbyterian Church, San Mateo, Calif.
- (7) \$ 50.00 Seoul-Replacing Water System of Severance Hospital
Gift of Fair Haven Presbyterian Church, Fair Haven, N.Y.

- (8) \$1,033.47 Seoul-Rehabilitation of Plant and Equipment
Gift of Stewart Memorial Presbyterian Church,
Minneapolis, Minn.
- (9) \$2,646.42 Taiku Bible Institute
Gift of Slippery Rock Presbyterian Church,
Slippery Rock, Pa.
- (10) \$ 250.00 Restoration Work in Korea
Gift of Mary McElroy, 316 E. 5th St., Ottumwa, Iowa

REHABILITATION OF CHRISTIAN COMMUNITIES

- (11) \$ 34.30 Work in Korea under Dr. William N. Blair
Gift of Oliver Presbyterian Church, Minneapolis, Minn.
- (12) \$ 22.00 Work of Rev. Harold Voelkel
Gift of West Presbyterian Church, Newark, N.J."
Bd. Ac. 3/15/49

Grant of \$1,102 for Taiku Hospital

"49-189 - \$1,102. was granted for windows for Taiku Hospital, Korea Mission, from the Restoration Fund, Rehabilitation of Plant and Equipment, from the Kai Mar Class, Central Presbyterian Church, Denver, Colorado." Bd. Ac. 2/15/49

Grant of \$30.60 for the Work of Rev. Harold Voelkel

"49-656 - \$30.60 was granted for the Rev. H. Voelkel's work (Rehabilitation of Plant & Equipment) Korea Mission, from West Presbyterian Church, Newark, New Jersey. (Received through the Restoration Fund.)" Bd. Ac. 5/16/49

SCHOLARSHIPS

Miss Chung Sun Kim

"49-836 - Upon the request of the Korea Emergency Executive Committee, the Board VOTED to grant \$1,000. to Miss Chung Sun Kim for study in King's Hospital, Hawaii, this amount to be charged to the item in the Restoration Fund for Rehabilitation of National Christian Workers." Bd. Ac. 6/14/49

GRANT OF \$100 TO CLOSE ACCOUNT OF DR. KWAN SIK KIM

"48-1939 - It was VOTED to grant from funds for 'Travel of Christian Nationals, 1948' the sum of \$100. to close the account of Dr. K.S. Kim of Korea. This sum was paid to Dr. Kim as a personal advance while he was still in this country. He died shortly after his return to Korea and the Korea Mission has reported that it would be a serious hardship to his family to repay this sum." Bd. Ac. 12/31/48

GRANT OF \$9 FOR WORK OF REV. YE YUN HO

"49-657 - \$9. was granted for the Rev. Ye Yun Ho, Christian worker in Korea, work for war orphans (Contributions in U.S., Non-approved Objects.), Seoul Station, Korea Mission from S.S., Presbyterian Church, Joaquin, Texas." Bd. Ac. 5/16/49

GRANT OF \$500 FOR CARRYING ON LITERACY CAMPAIGN IN PRESBYTERIAN AREAS

"49-666 - In response to a request from the Executive Committee in Korea, the Board VOTED to allocate \$500. from the 1949 Special Fund for Literacy and Literature to the Korea Mission to be used in carrying on the literacy campaigns in Presbyterian areas for the remainder of the year after the visit of Dr. Laubach in June." Bd. Ac. 5/16/49

PROPERTY MATTERS

Authorization for Purchase of Residence Site in Kyungju

"49-424 - At the request of the Korea Executive Committee (KA 48-184), it was VOTED to authorize the purchase of a residence site in Kyungju, the sum of approximately \$2,000. being made available from the Property List for 1949."
Bd. Ac. 3/29/49

Adams House in Taegu to be Used for Work Among Delinquent Girls

"49-661 - At the request of the Korea Executive Committee (KBA 49-27), the Board VOTED to authorize the use of the Adams house and site at Taegu, Korea, for the projected work among delinquent girls. The Board further VOTED to authorize the use for this same purpose of additional property which is outside the rear wall of the Adams site and which has been temporarily loaned to the Keisung Academy for horticultural experimentation."
Bd. Ac. 5/16/49

Transfer of Portion of Land from Seoul Mission Compound to Yun Dong Presbyterian Church

"49-664 - At the request of the Korea Executive Committee, the Board VOTED to authorize the transfer of a portion of land (about 450 pyung, approximately one-half acre) from the Seoul Mission Compound to be used as a site for the Yun Dong Presbyterian Church. This is completion of a contract made in 1941 by the Church and Dr. E. H. Miller, as recorded in the minutes of the Korea Executive Committee (41-57), and for which money was at that time received." Bd. Ac. 5/16/49

Transfer of Portion of Land in Andong for Use of Andong West Church

"49-665 - At the request of the Korea Executive Committee (KBA 49-25), the Board VOTED to authorize the transfer to the Kyung An Presbytery, Chai Dan Pup In (Juridical Person) 500 Pyung of land (approximately one-half acre) along the main road north and south of the mission compound at Andong for the use of the Andong West Church for a building site."
Bd. Ac. 5/16/49

Sale Authorized of Site and Building of Former Mission Book Room in Andong

"49-663 - At the request of the Korea Executive Committee (KBA 49-24), the Board VOTED to authorize the sale of the site and building of the former Mission Book Room in Andong, Korea, (23 pyung), described as #146-9 Tai Suk Dong. This property is now occupied by Koreans who wish to buy it. It is understood that the sum acquired by this sale will be held by the Board for use in Korea." Bd. Ac. 5/16/49

Sale Authorized of Unused Plot of Land in Andong

"49-667 - At the request of the Korea Executive Committee (KBA 49-23), the Board VOTED to authorize the sale of a small piece of land (106 pyung approximately 1/10th of an acre), described as #5 Kum Kook Dong, Andong, Korea, this land being no longer needed by the Andong Station. It is understood that the proceeds of this sale will be held by the Board for use in Korea." Bd. Ac. 5/16/49

POWER OF ATTORNEY TO REV. EDWARD ADAMS, REV. E. OTTO DeCAMP AND DR. ARCHIBALD G. FLETCHER

"49-877 - The Executive Council, on May 12, 1949, by action found in its exclusive minutes, page 1356, recommended that the Power of Attorney to Dr. Roscoe C. Coen, Dr. Archibald G. Fletcher, and Mr. Ralph O. Reiner be revoked and a new Power of Attorney be granted to The Reverend Edward Adams, The Reverend E. Otto DeCamp, and Dr. Archibald G. Fletcher, all of Seoul, Korea, with any two of them to act for the Board in respect to the purposes set forth in the power with full power of substitution, delegation, and revocation. The Committee adopted the following

resolutions:

RESOLVED: That the Power of Attorney granted to Dr. Roscoe C. Coen, Dr. Archibald G. Fletcher, and Mr. Ralph O. Reiner, by action of the Board on the 17th day of December, 1945, and any other Power of Attorney of general application to be exercised within the boundaries of Korea be and they hereby are cancelled and revoked; and further

RESOLVED: That Mr. E. Otto DeCamp, Mr. Edward Adams, and Dr. Archibald G. Fletcher, all of the City of Seoul, Korea, or any two of them, be, and they hereby are, appointed the Attorneys of the Board for it, and in its name, place, and stead, to grant, bargain and sell any and all real estate, the title to which is vested in The Board of Foreign Missions of the Presbyterian Church in the United States of America, and to execute, acknowledge, and deliver any and all deeds, leases, agreements, and writings in connection with the sale and management of such real estate; giving and granting unto the said attorneys full power and authority to do and perform every act and thing whatsoever requisite and necessary to do in and about the premises; and further

RESOLVED: That the Treasurer or an Assistant Treasurer be, and any one of them hereby is, authorized for and in the name of the Board to execute, acknowledge and deliver General Power of Attorney to Mr. Edward Adams, Mr. E. Otto DeCamp, and Dr. Archibald G. Fletcher, all of the City of Seoul, Korea, or any two of them, for the purposes hereinabove set forth, to be exercised only within the boundaries of Korea." Bd. Ac. 6/14/49

SEOUL FOREIGN SCHOOL

Use of Portion of Lewis House as Foreign School Dormitory

"49-662 - At the request of the Korea Executive Committee (KBA 49-21), the Board VOTED to approve the use of one-half of the former Lewis House in Seoul as a Foreign School dormitory." Bd. Ac. 5/16/49

Grant of \$2,000 to Seoul Foreign School

"49-1016 - At the request of the Korea Executive Committee (KBA 49-31), it was VOTED to grant \$2,000 for the Seoul Foreign School capital funds from the proceeds of the sale of field property in the account, 'Miscellaneous Educational Property.' This amount is needed in addition to a larger amount which will probably be available in the balances left in the Pyongyang Foreign School Fund." Bd. Ac. 7/27/49

GRANTS TO COVER EXCESS COST OF TRANSPORTATION OF AUTOMOBILES TO KOREA

Rev. Archibald Campbell

"48-1772 - In accordance with Board action #46-983, the Board VOTED to grant \$400. from the Field Work Contingent Fund to cover the excess cost of transportation to Korea of the automobile owned by the Rev. Archibald Campbell of the Korea Mission. It was understood this payment would constitute an equity of the Board in the car, which equity is to be so identified in the accounts of the Mission Treasurer." Bd. Ac. 12/21/48

Rev. William B. Lyon

"49-193 - In accordance with Board action #46-983, the Board VOTED to make a grant of \$150. to cover the excess cost of transportation to Korea of the automobile owned by the Rev. William B. Lyon of the Korea Mission, this amount to be charged to the Field Work Contingent Fund. It was understood that, in conformation with the above action, the Board's equity would consist of 7% of the total cost of the car delivered in Korea, which was \$2,099." Bd. Ac. 2/15/49

Creation of ...

Sوها College,
Sept. 10, 1947

Dear Heidi and Weedy,
Yesterday was your
day in the old Prayer
Calendar, and tho' I
prayed for you all,

I could not find
a moment to write.

But now I'm at the
College, waiting to
go to the H. H. Underwood's

tea for Mrs. Davidson,
so will start this
any way.

It was a real
blow to me to have

Greetings to my friend Howard.

you go, Harry, Jr. I
didn't dream that that
interesting evening with
the Saisolens would be
the last time I'd
probably see you in
Hjorea. There is no
one of us with a
more intelligent, in-
formed and constant
devotion to Korea
than you; I can
almost say that you
exceed all in these
respects. K. can ill
spare you, & I think

2
these new-made, mass-
production rules that
the Boards are fol-
lowing now are a
crime! I'd let
all the older people
who are able-bodied
come back & stay
as long as they re-
main well. But
it's no use argu-
ing. My time will
come too soon. You
two have each
other and your
five children, and 3
A

may God will give
you many more years
of service for him
on earth. You will
both always help
Korea, and God will
use you and bless
you. But we are
more needy out here
and are the power
for your leaving.

We had a stormy
afternoon for the
memorial service,
but Fr. Crane was

live, the music beau-³
tiful and we held
sweet communion with
those who were gone
out of sight. You
got honorable men-
tion for your work
in collecting names.
I did not do as
well as you. A
sweet-voiced GI Tenor
sang the phrase
"Open our eyes," and
I thought of Pat
B. and Verne, Henry,
Grace and Weedy, the
two Florences, Boots and

Mac & the others of
our dear old choir.

Please tell Verne
specially, if you see
her. I had a lovely let-
ter from Jessie Birch
man recently, mention-
ing her and others.

Gen. Surch is still
at 34th Gen. Hospital
recovering from a
heart attack, so our
missionary conferences
are suspended. What
Gen. Helmick will
do about them or
about the customs

problems remains

to be seen. Oda McQueen
is also at 34th with

ferocious anemia^{ap?}, so

our already inadequate
teaching staff is de-
pleted. S^m teaching

11 hours of English
now and love it.

All S mind is
being jessed with
other things that S^m
supposed to be doing
at the same time.

S was invited to dine
at Gen. Brown's to meet

Special love to the Willys -
around to "aim to"

Mrs. & Mrs. H. V. Kallentorn.
They were interesting, and
very gracious about
what I told them
during the few min-
utes' talk I had
with them. Fr. H. Kain
has gone in town to
meet Mrs. Rockefeller
today. So it goes, an
interesting, challenging life.
Evening at Old Globe.

The tea at the S. H. Willer
home was very nice, mostly
missionaries. It was outside,
we didn't go into the house.
Ada Hall & I are alone here
now; we may have to go to
the Bible School with Mrs. Chaff
if we get frozen out. Love to
you & all the friends, Alice G.

Semb, Mar. 25/49

Dear friends,
It's been lovely having your letters, cards, etc., all of which you've been in my "first" file a long time - but I can't begin to get my letters written, this feeling that people will want special word quickly has driven me to make a good many copies of this, I'm not the official reporter & you doubtless will get a Station letter, but too much news is better than too little. Horace & HQ were in their places at CFB Bd meeting the day after the funeral. I heard HQ & Joan are moving in with H., so that will help. It's an unspeakable tragedy, but God can transmute it to good. The same idea is in a wonderful new mis'y. book about S. Africa - "Cry, the Beloved Country," Alan Paton. I'm & miss it.

I'm getting out a gen. letter soon, so won't write much now. We're still at S. Army Training College, Chungdong, for church but going to Morris Hall in April. It's so good to see a group of nice young people in choir, & the old congregation with 'grey & bald' in the minority! Dr. Scott is a fine pastor. Lots of Koreans come.

Stanley Jones is doing lots of good & we're praying our church split will be healed. Many have been praying for years for it. People have come to all 3 "Hourglass" Beach today for one night, to get the new resort started. Mrs. Chaffin, the old sport, & M. Conrad from our house went. My ankle still can't take extras - Be careful how you step, Medie!

There are a lot of new people (or some old) in State

Dept. + ECA who are sincerely interested in K's welfare & in trying to help. I spoke at Woman's Club, of which Mrs. Williams is president, on "The Passing of Pageant - A Personal Viewpoint" & they liked it. I fear Ed Ethel was so interested & encouraging, I can't believe she'd give! I wish I had time to get acquainted with these people for they need what we can give & they'd help us.

best reference

my wife

x

Christmas Dinner seemed nicer to me than all my memories, & I told Ethel so. What a grand wife, mother, teacher, friend & Christy, she was! That word could be the adjective before each of the nouns!

I can't quite see you contentedly settling down in

Sharon, & expect to hear of
your busting out into some
new venture. I guess only
^{cash} money prevents your doing
^{that.} Well, I'm expecting
to settle at Robicraft, Pasadena
about 1953; but I'd
really rather lie down near
Ethel before that. As we
sang "this is my Father's World
by that open grave, looking
thru the trees at the shining
river, I thanked God -
Hollie looked as if he'd like
to fall into the grave. They're
all been wonderful, but
it's so hard!

I could chat on endlessly,
but must get at my work -
How anxious you must be about
Paul & Co. Now is the time you
can cash in on your investment
in your children. Ours are well,
5 grands, all. Henry's so far -
affectionately, Alice G.

Methodist Mission, 34 Chungdong, Seoul, Korea, 3/18/49

Dear friends,

This is specially to tell you what we know so far of Ethel Underwood's death yesterday, of which you've already heard. We five from here went out to HG and Joan's after supper last night and heard the terrible story from Horace's own lips. This is about as he told it, with some later details.

Ethel taught a class at CCU just over the hill from their house, which is isolated, then returned for the Faculty Womens Club meeting there at 2.30. Before 3, when the women were assembled in the library and the speaker, Miss Yoonsook Mo, had started, there was a commotion and Mrs. Underwood, in the reception room near the front door, turned to see a masked man with a pistol pointed at their cook and small houseboy. She said in Korean, "Don't come in here!" They grappled, and a second man with a carbine came in from the kitchen and shot her from the back thru the side at a range of not more than 4 feet. The bullets went thru her body and made two holes in the front door. She fell in front of the fireplace, her head toward the stairs, saying, "I'm shot!" Both men then went into the midst of the terrified women, who were hiding under tables and chairs, ordering them to be still or they'd shoot. Old Kimsi Amah fainted then the men escaped, no one knows where. It all happened in a moment.

Someone went for the College jeep, and Dr. Kim Myungsoon of Severance was there and came right over. A servant got a mattress and put under her; he was covering her with a blanket when she said, "Kwangei chanso", "All right" or "I'm all right." That was all. They took her to Severance, and whether she died on the way or there, they don't know. Mrs. Paik (Choi Ekwon) went with her. The family were all at Language School at W. Gate Presbyterian Church; when they got to the hospital she was gone.

Horace wept as he greeted us, but he and all the family are wonderfully calm. He asked Mrs. Chaffin about getting papers signed for a girls' home (Sohnyu Kwan), which Ethel had been instrumental in getting for the WCTU, A FINE PROPERTY ON THE RIVER (unintentional emphasis) near Mapo. She was to have seen the lawyer this morning! This will make a worthy memorial to her, tho her interests, activities and good works were so numerous that many might be chosen. Then he asked us all in reporting to emphasize that this is undoubtedly a COMMUNIST demonstration, another of those brutal acts of terrorism and killing that the Communists have been putting on here as elsewhere.

"Ethel would regret most the fact that this will do harm to Korea," he said. As far as earth goes, things are over for her, but"-- with a flash of the eyes, Ethel is the last person of whom we can think that everything is over!" No one knows the motive, or whether the men were after Miss Mo, who was with the Korean delegation in Paris; Anyway, Ethel tried to defend her guests and fell. She died with characteristic courage and unselfishness, willingly giving her life for others.

We pity the children in America-- Grace at Hood College, Dick at Hamilton and James, a minister with a family. Gen. Roberts of USAFIK has put the Army's burial facilities at the family's disposal.

March 23. The funeral was at West Gate Pr. Church yesterday PM and was something Korea has never seen before, nor will again, I hope. It was like a state funeral, but intensely personal, too. The church was packed with everybody, from the First Lady and the Commanding General to the humblest church people, some of whom had come great distances, waiting all day. Thousands of people lined the streets to the cemetery four miles away, with armed guards every few paces. John conducted the services; he wanted to do it for his mother, and he was wonderful. The peak was when he prayed for his enemies, "those misguided and mistaken men"; I don't know whether he knew that some of them had been arrested just before. They asked me to sing "Love Divine", and I got thru it better than I'd feared. The choir sang K hymns from the rear gallery; the church is rebuilt and quite large. The only other music was an Easter hymn and the Hallelujah Chorus at the close, as CCU boys bore the casket out. At the grave we sang, "This is My Father's World", looking out at the shining river thru the trees.

Dr. Stanley Jones is here for two weeks, speaking 3 and 4 times a day, and doing us all good. He keeps a strict schedule, writes on his books between times. George Paik, HK Lew and YB Im are interpreting.

Alice R. Appenzeller

LETTER IV

Address for all mail--
Five cent mail takes
three months!

Methodist Mission
34 Chungdong
Seoul, Korea
Nov. 12, 1949

Ten cent airmail folders
are quickest.
Other airmail is 25 c.

Dear friends,

This is the fourth letter I have sent through the Methodist Board of Missions... Since the first, June 1948, I have received many letters from you, which I appreciate. Though this is not a real answer, and I still expect to write you, I hope it is better than nothing.

My April letter closed with a reference to the summer camp which the Missions have built at Taichun Beach for their workers. It seemed a miracle to find it there, when we knew it had only been on paper three months before. It is very like our beloved Sorai-by-the-Sea, with a pine-covered hill sloping to a flat, hard beach of fine sand, facing the sunset over a bay jewelled with islands. The comfortable Lodge was run by missionaries, and the fellowship with those of other missions whom one did not often meet was good. I had two happy weeks there, swimming twice a day, and enjoying the beauty and freedom.

The day we returned from the beach Dr. Helen Kim got back from America. She says she finds it harder to adjust to things now than at any time before, so much has happened in the year that she was away. She is still not entirely strong from her operation, but is improving. The whole population seems to be trying to show their gratitude that she was spared, and their appreciation of her service to the nation. Most people do not know that she declined the invitation of Smith College to receive an honorary degree on Oct. 15th, along with Mrs. Roosevelt and other great women, feeling that she must return to her work at Ewha Womans University. She was too modest to tell it, but I heard it from America. It is strange and disturbing to have an armed guard following her night and day, and to see those men outside of her office. We pray that those who may seek her life and those of other Christian democratic leaders may be confounded. Mrs. Underwood's murder made us acutely aware that such things do happen.

At the beach I roomed with Helen Rosser, a grand public health nurse who had been through the fighting in Kaesong, near the Soviet border, in May and June. Her car was hit while she was in it, and shots fell into the Mission Compound. Most rich Koreans removed their possessions from the city. The missionaries were ordered out for a summer vacation, but all returned before schools opened. It is quiet there now, and opportunities for service to the people are greater than ever.

As you know, the Communists have set various dates for taking over S. Korea, but we're still here! There is serious fighting in Ongjin Peninsula, just south of Sorai, but the national troops are winning. Their American training officers praise them highly. Of course, the Communist victory in China endangers our position. But we hope the US will hold steady in her purpose to win through in Korea as she has in Greece. We regret the retrenchment in ECA personnel due to lack of funds. This is no time to retreat, but to advance!

Two events in October brought to focus the value of deep roots and faithful service. On the 20th the funeral of Mr. Mansu Cho was held in Chungdong Church. For forty years he was the right hand man of the missionary principals with whom he worked at Ewha Haktang,-- the Misses Paine, Frey, Marker, Walter, Appenzeller, Van Fleet and Church. He came as a boy of 18 with an ordinary Korean education to work for Miss Paine. Being apt, reliable and industrious, he learned English and accounting and became the trusted supervisor of work, custodian of funds, counselor and friend of all. He was baptized by my father and became a joyous, growing Christian and lifelong worker in the church. His marriage to pretty Lucy Kim, one of the "big girls" in school, was in 1897. After his death Mrs. Cho showed me her marriage certificate, with H.G.

Appenzeller the officiating minister and Miss Paine and Miss Frey the witnesses. She had kept it hidden all these years. I must have been a witness, too, for at twelve I didn't miss much that went on around the place! Their home life has always been a witness to the worth of the Christian home. Forty-two descendants and children-in-law followed the hearse, which started at Old Ewha, driving slowly between rows of Ewha girls who sang over and over, "My Jesus, I love Thee"... Chungdong Church and all of us who loved him miss his presence, but we cannot mourn the passing of such a faithful servant into the joy of his Lord.

The other event was two days later in the same home church, which was filled with those who came to honor Mrs. Myunghak Saw Ham, Dean of Students at Ewha Middle School, for her twenty years of service there. A handsome woman of 45, she looked like a queen receiving tribute from hundreds of past and present Ewha girls. I thought back to the day in 1915 when Miss Frey called me out on the varanda to see a special sight. There were five little girls, who had walked all the 200 miles from Kangneung to come to school, and their fathers, who had carried their bundles by "jiggy back". No Korean who was not a Christian would have done that for a mere daughter! Myunghak's parents are still living, so far as she knows, but across the border in N. Korea. Her father was a lay preacher and held services in his own home, which was confiscated by the Soviets. No word comes from there now.

These occasions call to mind the Danish folksong which I love:

That cause can neither be lost nor stayed
Which takes the course of what God has made;
And is not trusting in walls and towers,
But slowly growing from seeds to flowers.

Be then no more by a storm dismayed,
For by it the full-grown seeds are laid;
And though the tree by its might it shatters,
What then, if thousands of seeds it scatters!

Miss Billingsley, our visiting Executive Secretary, informs us that we oldsters must retire at the end of our five years of service, so my date is Dec. 20, 1951. I am in fine health, going strong, with 13 hours of teaching, work on over 20 committees and ever more interesting life as my circle grows. On Christmas Eve I expect to attend the 50th Underwood Christmas dinner. The family is courageously continuing the traditional hospitality. Lovely Joan sits at the foot of the table in Mother Ethel's place, seeing that everything is done in approved fashion. My thoughts will go out to my friends everywhere. Let us together renew our devotion to the Christ Child and our faith in His way of life.

With Christmas wishes,

Faithfully ever,

Alice R. Appenzeller

For Verue, The Rhodes &
any others who can bear it! Excuse shorthand, please!
r Folks,

Methodist Mission, 34 Chungdong, Seoul, Korea

June 24, 1941

I don't seem to feel bright enough to write an important letter or article now, so I'll take it out on all of you and get off a news sheet that is long overdue. Marion and I rushed to get mail off and were jumping down with it at 11 when we passed S Gate Church and realized it must be Rev. Yoon's funeral. I had have gotten off there and gone in, but had an appointment at 11.30 at An Embassy to see about Chun Goojin going to the clinic Conf in Honolulu July 20. I saw the man early and rushed back out the cottage was already in the street. As I was waiting outside the church Mrs Kelly Kinn & Co came up and insisted on taking me to lunch at a restaurant. They're leaving the 28th and I'll get off some of these then.

I wrote that we'd had the Kinn and Mr Yoon at a Hawaii dinner June 11th. The poor old man worked too hard in the heat; Sun. 17th he spoke 3 times, after coming in at 10 and was found dead in his robe next day, partially dressed. He had a state funeral, for he was doing national work and had been a lifelong patriot. I'm sure he was happy to be back and the hard on his family; he was doing what he wanted to do and his influence won't be forgotten here.

Mr Kinn looks no worse and she's glad to get him home. They're been staying in a comfortable, semi-foreign home with Hawaii Koreans, but their visit is out, I guess.

We're winding up at college, with all the usual. Had our pictures taken on Sun in the hundreds of caps and gowns sent by kind friends in VA. The girls look like children dressed up. Exams have been on all week, giving us time for Mission Exam, etc. which always take time. Next week won't amount to much but finishing up, with Commencement the 2nd and school closing the 9th July. I preached the 2nd HS baccalaureate in Chungdong Church June 11; gave short chookas at Taiwha Commencement; presided and spoke at farewell dinner for Mrs Pitch at American Club (formerly Bankers').

Dr Loubach seemed much pleased with his class of teachers of illiterate and has made up an attractive textbook of materials they gave him. His best demonstrator was one of our grads, Choi Sinduk, wife of Yi Youdon. Mrs. Sen has been chairman and has nearly worked herself to death; J. Hulbert was on the Com. I steadfastly refused, knowing I'd never get the work done if I got put on, and congratulated myself for that. I looked in at one meeting and could tell how fascinating such work wd be.

An EJU building com meeting gave the interesting information that 3/4 of the work is done and paid for. I haven't been over to see, but walls are rising and we have constant chipping of stone and coming in of trucks. The rains we badly need don't come, only threaten, but at least we have no typhoid of serious drought, like you-all.

Yesterday at 10 AM we went to a huge Christian demonstration at the stadium, where an estimated 50,000 Christians bore slogans showing their concern for national safety from Communism, appealing for continued help, etc. It was thrilling, union of even Catholics, the they didn't care-- had their own from the Cathedral. Great parade afterward was led by Michael Bend playing Onward Christian Soldiers.

At Mission Ex Com we asked for 48 new women workers-- and need'm'!!!!. Asked old workers back, including the Lacy and hope some can come. Glad to hear Velma Maynor say. W. Conrow and J. Hulbert are moving to English House 251, for fall. With 125 in Th Sen here, Mrs C can't give up the two class-roomerion and Eather Park have been spreading out in all this time. With great regret we hear that Edith Kerr of Australian Mission can't come at all she was all ready but health exam found something that prevents. We haven't had anyone on staff from them and were looking forward to her coming. The 12 are cordially invited back, John do do business, "dirty work" of getting etc out of Customs, tending to baggage, relief, etc. If they think they can take it we'd all love to have them and they'd help a lot. Carl Judy, W. Spranger husband, has been doing this, but wants to study and get to the county work, so was appointed to Taijun, near Kongju. That is being developed instead of trying to resurrect Kongju. 1 15 15

We've broken our former 1-in-11-years wedding custom and are having one a month now. Eric Fletcher was first, didn't invite anyone to her visit according to John Caldwell, with whom she's been working in information dept. He's son of Beth wishes in China. Last night was Nancy Jones, R-3, briefly girl of about 22 to Gene Clair, 19, ITC. He was to be transferred to Japan. The center, where she lives, military advisory center, to which we all con-

Get some it to us later & we'll be a million & all enjoying it. It will go to the beach

tributed. It was a jolly affair; the good ones, women wrote advice to the good men to the bride, and of course they were read by both aloud. Ice-cream (a treat now because of electricity shortage) and small cakes and coffee were served. The wedding last evening was in Morris Hall, very lovely, Kris Jenson, officiating and Clair Lee maid of honor. She'd invited the whole congregation by having a notice read Sunday, and reception at S. Union was very free for all. Very nice there in evening, cool on long upper porch. They have 3 good tennis courts & a nice for my long-lost youth-- swimming alleys and even the little swimming-pool looks good. Bob Kinney got lots of hot folks in; young folks are enjoying it immensely.

Monday AM, 27th. No classes today, but teachers are deciding on new class at 10:00, to be announced this PM. Sat Mrs C and I had to go to lunch at a restaurant with Mrs HI Board, then at 2 Ambassador Luccio heard the school by his presence. The girls who'd won in HS music contests recently performed, there was lovely chorus work, some dances; then we were taken up beyond our old kitchen to the city wall level, which they've made into a small playground. A swing, teeters, etc. were being used by children in lovely colors. Mr L. tried both of them himself, to their delight. He's a cordial man, socially pleasant but a Catholic, of course. They're surely getting in at the top. Too bad to have both our embassy and British legation without hostesses-- two old beeches.

That evening Mr & Mrs Cooper's K friends entertained sumptuously for her 2-day at Miss Marker's house, where she has 45 girls in a Bible school. Last night was dinner at Chungdong Ch for wishes, so yesterday I fasted.

On the way to Community Church, as we all know, we saw a crowd behind Benford's, and heard later that Kim Koo had been shot, and that was all news. When will they learn that government by assassination is no good? Nice K write up in June 30 TIME on Korea. Glad to see a note of hope; we wisher aren't the only ones banking on it.

Dear little old Bill Nash is going to Japan this week. He and his buddy, Francis McKim, have endored themselves to the community and been invited to everything. He's taken some gorgeous pictures of the 20, and I'll try to have him send some reprints-- colored stills.

Enjoyed Sun supper at Innerys, to meet the Ralph Fishers, I. Frederick's son-in-law. Fine folks, State Dept. Taichun Beach is the great interest now. Our cook Chai and his son's Alice, old pals of Mrs C's, are running the livery. It sounds about as nice as our old places and perhaps not as primitive as those out of first. I'm going Aug. 1-15, room with Marion C.

The Crews are getting off in July for US, by special arrangement. Lucy is a lovely child of 14 now, in an school, finished 7th grade. Her father sent the other children to US but kept her to be with her mother. He died just before liberation, and Lucy was so sweet and helpful all thru. I've been able to help them and they appreciate it. They brot me a big chicken roast the other night, saying they were sup-sup because of my leg and hadn't been able to do anything. So, the my leg is no longer bothering me, I still cough in on it with sympathy and gifts!! Dear, sweetest folks-- I love them all!

That finishes the list I'd noted down. Besides commencement doing the Womens Club has a garden party at Underwood's 25th. I dined there for a Korea Calling Com last week. The men have built a End Black Duck, in which they hope to go to Taichun. This interest has helped Horace a lot, and they have worked on it most evenings. Dick is here now, and the thing of them walked out, leaving the front door open and screen door unlocked. I thought of it, for there were no police or dogs in sight (heard that their white collie had been killed lately). When we left here were Joan and the little boy alone in that big house, everything open. It seems foolhardy to us, but is characteristically Underwood. We are locked all the time, all of us carry keys, have the policemen in vestibule and the dogs around. The other evening, 12 midnight, a police pounded us awake with "Tajak don wadoo". He wanted a flashlight to chase a man who'd been trying to get into the garage. First attempt we've had for many months. For me the Underwood way couldn't keep me from fear. Common sense precautions do.

We've been reading "Cheaper by The Dozen", which Jessie B. Fisher sent via Gail Kinney. Hilarious. Brouth deprived of us electricity, so I use my good alladin lamp for reading. No rain or snow, so increases in price.

Much love to all my friends. Love old

Alice

Seoul, Korea
June 1949

Dear Fellow Korea-ites: - -

Greetings from those of us who are here, to you who are there. We have just finished our Annual Meeting in Seoul, without any particular incidents, and also without any of the former Stunt or Concert nights. The Women's meeting was in the form of an Audio-Visual program. The Audio part was a presentation of some types of work being done for the women of Korea, over Station "K N O W" (did you all hear it????). Those taking part were Mrs. Edward Adams, Miss Marian Hartness, Miss Olga Johnson, Miss Edna Lawrence, Jean Underwood and Dell Maffett. The Visual part was a simple flannelgraph skit as used in meetings for children, and also in evening meetings in giving forth the Gospel message. Lilian Ross had charge of the flannelgraph demonstration.

The opportunities at present are tremendous—our Mission force so small. We know you are united with us at the Throne of Grace in these portentous days.

May His peace be yours. With affectionate love,

Norma Biggs

Elizabeth M. DeCamp
Gerda O Bergman

Louise J. Lyon
Edna M Lawrence

Olga C. Johnson

Lillian Ross

Mary R. Hill
Helen H. Anderson

E. Florence Phillips
Lillian S. Miller

Dell Maffett

Nathaniel E. Clarke

Jean Underwood

Janice Fisher

Miriam E. Osora
Marian E. Hartness

Mabel Gense

Frances M. DeCamp
Helen M. DeCamp
Lillian S. Miller

Sue Constock Alderson
Dorothy M. Anderson
Anna L. Bergman

Box 42 Taegu, Korea,
October 18 1949.

Dear Friends,

"A dream between two nightmares." That's what they used to say about Sorai, the pre-war missionary resort on the Yellow Sea. And that pretty nearly hits it for our little vacation this summer. Yes, we took one. The first in the three summers since we came back. The mission ordered everybody to take at least two weeks. We thought we were still young enough to stand a vacation but this summer we wondered. We could take the dream alright, but the nightmares were pretty rough!

Tao Ch'un is the new beach. It's on the Yellow Sea too- on a little peninsula northwest of Taegu and southwest of Seoul. It's only 185 miles from Taegu. That doesn't sound far to you Americans - just an afternoon run - but it took us the best part of two days each way. Is the Big Chief slipping? Not at all. It was just those nightmares. It was the stones on the road. Too many and too big! And as Archie remarked about tutti-fruitti ice cream, when he was five years old, "Mother, they put the bones in that ice-cream!" They put those stones on the road. The trucks scatter them to the side and pile up a ridge in the center that they can clear. But the poor old low-built Chief gets it the tummy. Knowing that the roads were far worse in that province, I had had a piece of boiler plate bolted underneath the engine so it would "aquaplane" over the stones. Undoubtedly it saved the life of the car, but it wasn't enough. Before we reached the city of Taojun, a little over half way, a sharp rock on a sharp dip had punched a hole right in my gas tank. We got it repaired and as we were leaving town we met an American captain in a jeep. He was one of a small group of instructors attached to the Korean army unit there. He told us next time to bring the car to the army shop. "Stop for a meal. Stay over night." We had not gone a quarter of a mile when I heard a kerlunk! I stopped but to find the gas tank had broken loose and the filling tube torn from it. There was my precious gas flowing out over the road. Helen claims I could not have given a more heart-rending cry if it had been her life blood. Gasoline is not only rationed here, but you can't buy it except in drums in your own home town. I had taken five extra cans aboard.

I wired the tank back in place and still had enough left to get me back to the American camp. Within 15 minutes I had taken the captain at his word! We got the full ticket for the repair, the meal and the night's lodging - and he filled up my gas tank to boot. From there on I tried to run up on the stone ridge. It saved the Chief's tummy but it ripped the whole tread off a perfectly good tire. On the way back we stopped to say hello to the boys and they filled up the tank again, but we pushed on and spent the night with a delightful American doctor and his wife at a Salvation Army hospital 3 hours from here.

The new beach is beautiful. There is a pine-clad ridge behind and there are rocky cliffs and a back bay and there are many islands to seaward. The different mission boards made special appropriations and a very nice hotel affair was built this spring. A few folks have already built little cottages on the ridge. Mrs. Chaffin, matron at the Methodist Bible Seminary in Seoul ran the dining room at the hotel and really put out good meals. I was elected Mayor the day after we arrived, as the former incumbent was just leaving. The cares of office did not weigh too heavily upon me, but I found the chances for graft were poor indeed. Anybody could have seconds on desserts and what else was there. As you might expect I had both pastels and watercolors along. The first 8 days I did 21 pictures. But still I played in several soft ball games, went swimming twice a day, did some reading, some writing and took my turn in the evening entertainments and the Sunday programs. 14 of the pictures were sold and 7 more copies called for. Not so bad. I found folks talking about "a regular Campbell blue" or "a typical Campbell sunset."

What about the missionary business? Careening along as whole-heartedly as ever. We graduated 21 from the Higher Bible Institute in July and a class of 15 from the lower department the April before. Now we have a registration of 160, taxing both dormitory and recitation capacity. With these young men and women knowing very little of history or geography or science but eager to study the Bible and fit themselves for Christian service, we have our hands full and a great opportunity.

I have continued to go out to country churches of assorted sizes practically every Sunday. In spite of the 1000 to 1 inflation, there is a great building program going on thruout the territory. Some of the churches in the larger towns are very nice looking buildings of stone and brick as well as frame and plaster. Last Sunday I carried two organs in the jeep trailer for two country churches. The young people are very much interested in choir and altho their sense of music is not the best, they love singing. This fall I have been going out night after night in the Big Chief to towns and villages within 15 miles to show my Life of Christ kodachromes and give an evangelistic message. The people meet out doors. Often there is no electric current and I connect the projector up with the car battery and put in a 6 volt bulb. Often the crowds number more than 500. More and more villages ask for me to come. Please pray that the seed sown will bear much fruit.

Because of the Bible Institute I have not been able to go to any country classes. in July I spoke 4 hours a day at a Conference for the pastors of a nearby presbytery, held at the same spot on the southern coast where our own presbytery went last year. I also had 3 hours a day in the presbyterial women's conference held here in Taegu. I couldn't accept other invitations for lack of time.

One Sunday in August I had the thrilling experience of preaching at what was probably the first official Christian service ever held in the Korean army. It was in the chapel the American army put up when they were here. The Korean army does not have chaplains as yet. The city pastors have arranged to hold regular services with the help of certain Christian officers. In the old days 30 to 60 GI's used to turn out. This time the chapel was crowded with 400 soldiers. What an opportunity!

Red guerilla activity is still prevalent. Some towns have been burned, police station and other buildings shot up and individual Christians killed. I went to the church of one of the B.I. girl graduates just the Sunday before graduation. I found on arriving that the girl's father, an elder, had been shot and killed in front of his house the night before by guerillas. One pastor was attacked in his home but he was able to dash out a side door and down a 60 foot cliff, getting pretty well battered up but eluding the attackers. His home was completely looted. Another pastor saved his life by jumping into a school cess-pool when he was being fired on in a night attack. We ourselves are not in any danger here in the city with a large army unit. The city of Andong was attacked recently and the Reds came thru the mission compound three times but not a single shot hit any buildings, and nothing was molested. I have had at least two country engagements cancelled because the folks think it unwise for an American to travel there at this time. But the army has now begun real mopping up operations under the directions of the Americans, so there should be a fast improvement soon.

But the fear of trouble from the North - an invasion aided by red Chinese veterans continually hangs over this south land. The great mass of the people have been finding out what Communism really is and are learning to hate it as well as fear it. Relief supplies from America into areas that have suffered have had a noteworthy affect and many people are turning to Christ. Pray that more and more may find in Him not only the hope for their country but their own personal Savior from sin for all eternity.

Dear Dr. Mrs. Rhodes - Yours in His service,
Before you get this you will have had all we can offer to the Arch Campbell way of history of K. K. - Dr. Mackay is due ^{Wed} back from the States - she furnace, glass plumbing etc. for their house has come - where to store it??? Arch is off for another of these village meetings tonight - So far our audio visual com. doesn't seem to function! Hope the winter is a good one - Know the church will be blessed - cordially always
Steve Campbell -

Andong, Korea. Oct. 17, 1949.

Dear Friends:

We want to take this opportunity to thank each one of you for your interest, your gifts and your prayers. Like Paul, we thank God on every remembrance of you. With the cold weather coming on, and so many in need, it is a wonderful help to have extra to give out to the poor.

We are having lovely fall weather now. The leaves have not turned yet, as we have not had frost, but the red peppers drying on thatch roofs and in courtyards remind us that soon a busy time for pickle making will arrive, when the Koreans will make their kimchi of cabbage, salt, turnips and red peppers. It is a great help in making the rice go down.

I think I wrote before that we had a very hot, dry summer. Our gardens were harmed somewhat, and crops did not turn out as well as they had hoped. However we are grateful for what we have.

Just at present there are 3 missionaries in the station; Mr. and Mrs. Bigger and myself. Mr. Crothers went to visit some groups to the northwest over Sunday. He can not get out much during the week because of teaching in the Bible Institute. He has visited over 90 different churches in our presbytery since coming back this time. Miss Clark has gone to Language School for her last term, and Miss Johnson went to Pusan to meet the new missionaries coming to Andong; the Van Hierops. They may go to the Language School too, for what is left of the Fall Term.

Sept. 16 was the 40th anniversary of Mr. Crothers' arrival in Korea. It is also 40 years since the first service in Andong. For 3 successive Sundays he was asked to preach in the local churches, and they gave us feasts and gifts in spite of our protests. The local church is going to celebrate at Presbytery time in November.

We have written a number of times about Andong being quiet, but about 4 months ago the Communists began to make trouble in this vicinity, burning police stations and other buildings, and shooting officials and sometimes Christians. Two churches nearby to the north were burned. About 3 A.M. Oct. 2 I was awakened by a burst of gun fire. I thought robbers were entering the house. About 100 Communists had entered our compound to attack the soldier barracks just west of us. Firing continued until daylight, and shots were fired on all sides of us. At daylight the sounds changed, for soldiers had come from Taegu, and now we heard machine guns. The Communists retreated over the hills to the north, but left a dozen dwellings in flames, most of them in the Railroad workers' village west of us. The bus station downtown was burned, and a drugstore next door, owned by an elder who used to be our Hospital drug man. They saved their clothes, but lost all their drugs and the building. When the firing was still at its height I remarked to my husband, "It is well our soldiers are so well armed, so as to repulse the Reds." Little did I think the Reds were in such numbers and doing most of the firing. The only damage to our compound was the fence where they entered, and the vegetables trampled in the garden. We even had a truck out in the open, which had come to deliver coal from the train, but it and the garage were untouched. In the morning Christians came to inquire as to the damage, and all, as we, gave thanks to God for His care. He never slumbers nor sleeps. Most of the soldiers had left Andong the previous Saturday, and the new guard had not yet arrived. There are American officers left in Taegu, and they come here frequently. They say the Koreans make good soldiers.

Yesterday I went to graduation exercises for 15 who had learned to read by using the Laubach method. 3 were mothers, and the rest boys and girls. They worship in the village of Displaced Persons, in a tent we loaned them. 5/7 of their village was burned last April. A Bible woman is living there, and has done good work among them. In my next letter I hope to tell you about the work in the prison, and more about the group of lepers nearby. Our milk supply has run low, but we are still giving it out to the very needy. We thank you for all you have done for the needy in this line.

Although we are few in number we find more than enough to keep us busy and happy in the work. Last week one big job was deciding how to divide the Restoration money our presbytery gets for churches which lost their buildings. The total we had to divide was \$8,000.00, which is small compared to the losses, but is a big help. Pray for us and for the Koreans in these trying times.

Yours faithfully,

Ellen M. Crothers

Sorry the printing of this is so poor!

m
used
other
could
good



EAST ASIA UNDER GOD

By

JOHN A MACKAY

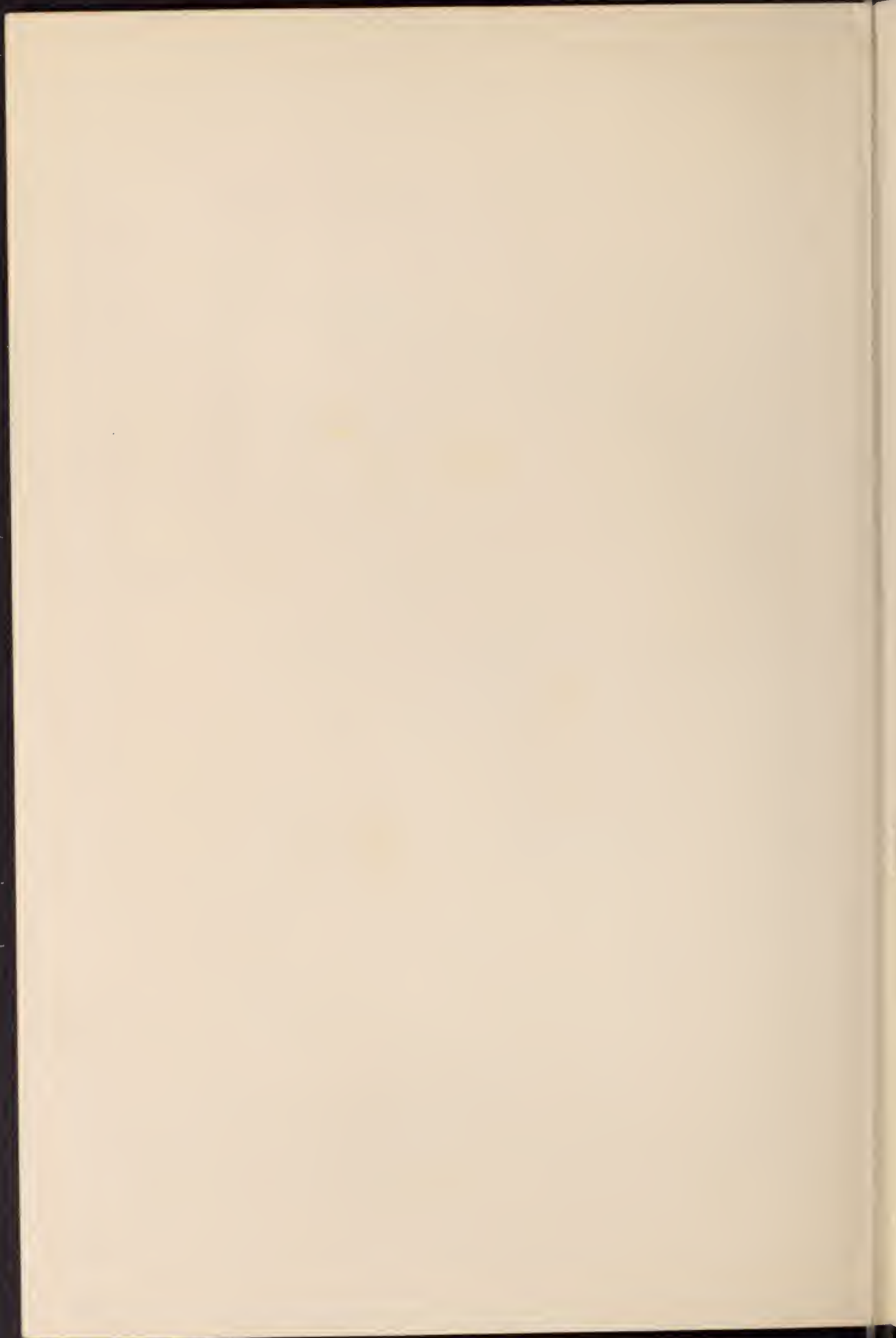
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THEOLOGY TODAY

The Board of Foreign Missions
of the Presbyterian Church in the United States of America
Foreign Missions and Overseas Interchurch Service

156 Fifth Avenue, New York 10, N. Y.

The Board of Foreign Missions appreciates permission to reprint for the friends of the Board this editorial on the spiritual situation in East Asia by its president, Dr. John A. Mackay, who is also editor of "Theology Today." As Dr. Mackay indicates, he has recently returned from attendance at the East Asia Conference in Bangkok, under the joint sponsorship of the International Missionary Council and the World Council of Churches.

1949



East Asia Under God

A BRIEF, but intensive, visit to the Far East between mid-October and mid-December of 1949 has given shape to some reflections which may not be without interest to readers of THEOLOGY TODAY. I had found time in the course of my wanderings, by several pre-dawn efforts in the Philippine Islands, to prepare an editorial on the subject, "Jesus Christ, the Lord of Thought." But by one of the rare vagaries of an ordinarily perfect airmail service, that literary effort has not yet arrived from Manila! So, a full month after the Philippine document should have come and with due apologies for the tardy issuance of this number which the delay has occasioned, I have decided to turn the journey itself into an editorial meditation.

East Asia is that vast area of the globe which extends from Japan in the north to Australia in the south and reaches as far west as Pakistan on the Afghan border. Here more than a billion people live, half the existing population of the world. As a result of recent happenings, East Asia has taken on regional unity for the first time in its history. Formerly such territorial unity as this area had was imposed from the outside, whether by conquest, concession, or commerce. Now a unity produced by internal conditions makes the lands of East Asia feel that they belong together. Defeated Japan whose co-prosperity policy for the Far East was thwarted; lands like Korea, the Philippine Islands, Indonesia, India, and Pakistan which have become politically free and independent; a China which

has gone Communist—all these countries have this in common, that today they must reorient and reconstruct their whole national existence.

Through the grace of a special sabbatical leave, and drawn towards the Orient by the prospect of a Christian gathering in Bangkok, I spent nine weeks in Japan, Korea, Hong Kong, the Philippine Islands, and Siam. After thirty-five years of intimate contact with the Christian missionary movement in the West, I came at length to that part of the world where mankind lives in densest number, where religions of world renown have their ancient seats, and where some of the most world-shaking events in history are taking place. Unusual opportunities to meet the leaders in the lands visited, leaders of thought and leaders in political action, leaders in Church and missionary circles, as well as the most varied contact with common folk, Christian and non-Christian, have given shape to the following reflections on the human situation in East Asia.

The destiny of East Asia is being determined by three supreme realities.

THE ABYSMAL VOID

The first of these is the *Abysmal Void* which underlies all life and thought in those lands. The heart of East Asia is a great emptiness, an immense vacuum, an eerie chasm. One is haunted everywhere by the presence of Nothingness.

In Japan the Void is metaphysical, or rather theological, in the most absolute sense. An imperial dream of destiny has been shattered. A delirium of grandeur has been dissolved like a roseate bubble. The ruler who, in the political mythology of Japan, was a divine being, the center of a grandiose world view, has become the mild, courteous, and thoughtful gentleman who received me with gracious human warmth amid the desolation of his former glory. The national spirit of Japan is undergoing a purgation. The nation is passing through a dark night of the soul. The prevailing Void is empty even of hate and resentment. The adulation and acquiescent obedience, traditionally given to the mighty lords of the old Empire, is now being transferred to the beneficent conqueror. The receptivity that marks the Japanese mood today, the yearning of the people for understanding and affection, bear witness to the

practical efficacy of that philosophy of human relations which General MacArthur expounded to me for a whole hour. He had aspired, he said, to apply to the relations between the victor and the vanquished the principle laid down by Jesus in the Sermon on the Mount regarding the love of one's enemies. That principle he has sought to embody and to turn loose in the world of our time.

The Void is imperiously present in the political life of Korea. The thirty-eighth parallel, in one of whose frontier pillboxes I stood one unforgettable afternoon and peered at the opposing lines a few hundred meters away, is the symbol of a great and deepening rift in the life of a lovable and afflicted people. This is the tragic truth. All Korea's resources, as the nation, now free, struggles to remake her economy, all her wealth and energy, all the patriotic fervor of her youth who engage in military training each morning before day-break, all must be poured into the sinister, bottomless chasm of political division. What can her Christian president do, what can the national majority do, when the attempt to storm the symbolical frontier might precipitate a greater rift, the fateful apocalyptic rift, of a Third World War?

The great Void appears likewise in other lands of East Asia. Two years ago the King of Siam was found dead in bed. What had happened? Was it murder in the palace? Was it regicide, or accident, or suicide? The press in Bangkok, during the time of my visit, said that ninety-five witnesses had already been called and that eighty more had still to testify. But the authorities were non-committal as to what they thought had happened. No responsible person would venture to say what the cause of the death was, for to do so would have immediate political repercussions. So better maintain the Void. Meanwhile, the mummified remains of the monarch sit in state in an immense urn that glitters with lavish adornment, awaiting the hour of cremation which will take place, amid jubilation, when the new monarch is crowned. But the young king does not return from Europe. As to the future, a kindly and hospitable people lives in the belief that in Siamese history everything has and always will come out all right in the end. This carefree notion prevails at a time when some concerned scholars, oppressed by the prevailing corruption, are searching for a term, hitherto non-existent in the Siamese tongue, to express the thought of integrity, and at the very moment when the eighteen Chinese newspapers in Bangkok

have all gone Communist. And Chinese form half the population of the capital and about twenty-five per cent of the total population of the country!

As the Void increases and the gloom deepens, the ancient religions of East Asia are neither capable of interpreting what has taken place, nor do they supply ideas, attitudes, or inspiration that are in any way adequate to meet the developing situation. Confucianism has disintegrated in China as it did yesterday in Korea. According to the most authentic witness, the nationalistic regime, now tottering to its fall on the Chinese mainland, has been honeycombed through and through with corruption. In Korea, save for the years of Japanese domination when State Shintoism was imposed upon an unwilling people, there is no organized expression of any ancient cult. Not even secularism has become an organized religion in Korea as it has become at times in Latin American lands. Some forty per cent of the Japanese people are nominally Buddhists. Millions are devotees of both Shintoism and of Buddhism. But according to evidence, neither religion has its ancient vitality. Both are bound up with the great episodes in family life. People are Shintoists for the ceremonies connected with birth and marriage, while Buddhism takes care of the funerals. In the life of the new India, concepts have arisen as a result of Gandhi's influence which cannot be traced to Hindu inspiration. These are the concepts of individual worth, of social justice, and of a sovereign goodness in the universe. In the government schools of India today three portraits appear. In the center is that of Mahatma Gandhi and on either side the portraits of Buddha and of Christ. Into India's spiritual emptiness Christ and Christianity would be adopted and given full status and honor were it not for the imperious and uncompromising claim which Christianity makes, that Jesus Christ is Lord, God manifest in the flesh, the Saviour of the world.

Buddhism has been well-named the Protestantism of Christianity. Buddha is the only real rival whom Jesus Christ has had in East Asia. Siam is today the chief Buddhist country in the world. Here Buddhism is the state religion. The most impressive moments of the time spent in Siam were the moments when I surveyed an immense reclining figure of the Buddha, a recumbent statue one hundred feet long that filled a whole temple. Here, in glittering bronze, was the expression of no mystic rapture. This figure was not the

image of careless repose. In this statue was not portrayed the icy coldness of death, the prelude to dissolution. Nor was this death's eternity, like the Recumbent Christ of Palencia, who, in the tremendous words of Unamuno, is the immortality of death. No; this rigid pose, these half-opened eyes rather betokened deliberate, conscious detachment from life and the reality of historical change. Here was the quest for Nirvana, an escape from the fluid and the transient. In the Recumbent Buddha of Bangkok I saw the end of Buddhism, for a religion that cannot adequately interpret or cope with historical change has no future in history. I saw also, with more clarity than ever before, that what was written in a famous treatise on Christian missions published in the early thirties was not true when it said: "That final truth, whatever it may be, is the New Testament of every existing faith." The Recumbent Buddha of Bangkok, reclining not far from a royal mummy that awaits cremation, in a capital city where the learned seek a term to express integrity, and where a major part of the city's press has gone Communist, told me that the days of Buddha are numbered.

THE UBIQUITOUS COMMUNIST

Into East Asia's Void comes the Communist. The *ubiquitous Communist* is the second reality that is determining the destiny of the Orient. Despite the optimism of General MacArthur and the American occupation authorities, Communists are very real and active in the Japanese countryside. Kagawa, who knows rural Japan as few of his countrymen do, bore witness to this fact. A Japanese pastor told me of a Communist who had spent three whole days with a young Christian friend trying to convert him to his Marxist faith. Not only have Communists gained control in Northern Korea, but south of the thirty-eighth parallel they constitute everywhere a constant source of alarm and danger. The police stations in Seoul are engirdled with sandbags. The Korean principal of a famous women's college in Seoul never moves through her own campus without being accompanied by an armed guard. The Huk movement in the Philippine Islands is agrarian in character, but its leadership is Communist. Communists are active in Indo-China, Siam, Malaya, Indonesia, Burma, and India.

As for China, Communists are in virtual control of the country from Manchuria to the Siamese border. While it was not possible

to visit China proper, I met in Hong Kong missionaries and Chinese nationals from all parts of Chinese territory. Moreover, the East Asia Christian Conference in Bangkok received an important document signed by a number of Christian leaders in China. What is the Chinese situation today and the prospects for tomorrow? Those who know the Chinese situation intimately are agreed that in April, 1948, Communist tactics in China underwent a radical change. The ruthlessness and brutality that had marked action in Manchuria and other parts of Northern China came to an end as the Communist armies moved south. In the large cities which they occupied, officers and men vied with one another to show themselves models of good discipline and friendliness. Church life and missionary activity have not been disrupted. War-weary people, ground down by injustice and with their faith shattered in the integrity of the Nationalist regime, welcomed the Communists as "liberators." The Communists when they came taught them to sing. As for Russia, there is evidence that the Soviet Union is proceeding very warily with China, remembering what has happened to other foreigners who became unduly involved in Chinese affairs. A change of symbols has taken place as Communism moved south. In the North were displayed the portraits of Stalin and the Chinese commander, Mao Tse-tung. In Central China the only symbols borne by the conquering armies were the portraits of Mao Tse-tung and the Chinese Communist leaders. In South China the portrait of Sun Yat Sen appeared alongside that of Mao Tse-tung. Chinese Christian leaders have no illusions as to what tomorrow may have in store for them. But in the meantime they thank God and take courage. They and hundreds of missionary colleagues are determined to stand fast and to bear their witness to Jesus Christ and the Gospel, and, if need be, seal their witness with their blood.

There is a feeling, however, in some circles that Communism in China will be different in its attitude towards the Christian religion from what it has been in Russia and other countries. For one thing, Russian Communism found a form of Christianity which was most insensitive to social justice and the welfare of the common people and which had been linked to political oppression. In China Communists have seen the Christian religion at its best. The structure of social life in China, moreover, with the unique place given to the family, is something quite different from the traditional structure

of life in Russia. It was never difficult for a Russian to lose himself in the mass of the people, but the Chinese has belonged to his family. A very real distinction must also be made, as was made by the Conference at Bangkok, "between the social revolution which seeks justice and a totalitarian ideology which interprets and perverts it." The Christian Church must never be a party to opposing the legitimate aspirations of the common people in their search for justice, lest it should be found fighting against God who loves the people. The Church in China may have to live with Communism as a political and social system for a long time to come. In such a case the Church must never fail to challenge the Communist view of man and the universe. It must open up the depths of the Bible and of God's revelation of himself in Jesus Christ. It must set forth the preciousness of the human soul in God's sight as the basis of every crusade for human welfare. And this it must do in China and elsewhere in the assurance that Jesus Christ is Lord and that the Marxist view of man and society will eventually be wrecked upon the rock of human nature. Because God made man in his own image, only the restoration of God's image in man and Christlikeness in thought and behavior can guarantee to human beings a future in God's world. Every attempt to remake man in the likeness of a theory which leaves out of account his creation by God and his redemption by Jesus Christ is foredoomed to disaster. The true future of mankind in China and in all East Asia is with Jesus Christ.

THE YOUTHFUL CHURCH

This leads directly to the third and most important present-day reality in East Asia. That reality is the *youthful Church*. In East Asia's Void there walks and works today a spiritual reality more luminous and more vital than Marxist Communism. Numbering some fifteen millions, the Christians in East Asia and the Churches to which they belong constitute the most significant human group. Tested by persecution, tossed on the swirling tides of revolution, inspired with evangelistic zeal and proclaiming with fresh understanding the first and most basic Christian creed that Jesus Christ is Lord, those young Churches have caught a vision of their historic destiny. The Christian Church in East Asia, child of the Christian missionary movement, has now reached the stage of robust adolescence.

The men and women who came to Bangkok in the early days of December, from fifteen countries in East Asia, represented the first gathering of Christians ever to meet together in delegated assembly in that great region of the world. A distinguished Indian Christian was the chairman, and an equally distinguished Chinese Christian was the secretary of the Conference. On the picturesque grounds of a Presbyterian mission school in a suburb of Bangkok, the delegates met together for eight days. They conferred regarding the Christian cause in the countries to which they belonged and the progress of the Gospel in the great region of which they were a conscious part. Many and varied were the accounts they shared with one another of the trials and triumphs of the Churches in these last years. There was a profound awareness of historical change and of the magnitude and far-reaching character of the events that were taking place around them.

To the surprise of the few delegates who were present from Europe and North America, the old slogans and concerns to which they had been accustomed to listen in every Christian assembly where representative Asiatics were present, received no vocal expression whatever. The new political freedom, the developing revolutionary situation, the disintegration of the old faiths or their failure to meet the new needs, lifted our East Asian brethren above the pride that springs from nationalism, from racial differences, and from the awareness of a rich cultural heritage. The overwhelming concern of all there present was to grasp and do justice to the Christian Gospel in its majestic uniqueness and to proclaim it by word and deed in their Churches and countries. The topic listed in the program as, "The Cultural Heritage of East Asia in Relation to the Christian Message," became transformed, as the deliberations went on, into "The Proclamation of the Gospel in East Asia." So overmastered indeed were the East Asian delegates with a sense of the uniqueness of the Gospel of Christ, with the power that the Gospel was manifesting in their several countries, and with the urgency of evangelistic effort, that lesser questions, however important, were not considered. The need of Christian theology was grasped more clearly than ever before. It was stated, however, with unmistakable clarity, that the central core in great Christian theology was not something that came out of the universal element in all religions, not something to be determined by national culture, or by racial temperament, but some-

thing that was derived from "a closer acquaintance with the Bible as the dynamic Word, a fuller experience of the living reality of Christ, and a manifestation of the new man in Christ." "We feel convinced," they said, "that fellowship with the Lord and a study of his Word are the essential prerequisites to produce the kind of theology which shall be both loyal to the Divine Revelation and expressive of the life and thought of the people of our lands when renewed by Christ."

Here were the representatives of a minority movement, a pitiful handful among the millions of East Asia. Was there any ground for believing that the movement that they represented would be the decisive factor in the history of East Asia? Was the Christian missionary movement which had sent missionaries from Europe and North America to the Far East no more than a romantic and futile gesture? Was the missionary movement drawing to a close, bearing upon its dying form the sepulchral marks of time's conditioning? Or did one witness in that Bangkok suburb the beginnings of a new missionary movement, the missionary movement of the whole Church, a united Christian advance across all national and racial boundaries and along the whole world front, a crusade into all the pagan, unoccupied places in countryside and urban center, in thought and in life?

The Christians assembled in that girls' academy appeared to me as the precursors of a new missionary era. Had I not seen evidences on the way to Bangkok of the astonishing power of Jesus Christ on the Asiatic mainland and in the Pacific islands? What of the six erstwhile brothels in Seoul that were now Christian hostels for university students? What of the rubber factory in the same city which gave employment to refugees and provided the means to educate eight hundred Christian boys and girls through grade and high school? What of a Christian Church in a former Buddhist temple, and of a Christian museum upon the site of a famous Shinto shrine? What of the Batak Church in Sumatra that had grown in a revolutionary period in the "rice fields and forests"? What of the Christian promises regarding the triumph of Jesus Christ?

Yes, those were the People of the Presence and that Presence was on the march. Many things were in doubt. Rough roads and dark had to be trodden. Desperate problems had to be solved. But on the Lord's Day afternoon of December 11, in the closing moments

of our last hour together, words sounded in our ears from beside the Galilean Sea. Across the centuries our living Contemporary, the Crucified who is alive for evermore, summoned his Church to action in East Asia and the world. He said to us his disciples, perplexed and penitent, but yet expectant, "What is that to thee? Follow thou me."

Seoul, Korea
March 17, 1949

Dear Fellow Missionaries,

This letter is going out to all so-called retired missionaries (I know you have not retired from praying and working for the cause of Christ in the land of your adoption) and also to others either on the Board rolls though in America or closely interested parties. It has been on my heart to do this for some time, but pressure of work has prevented me from doing a lot of things I would like to have done. I cannot guarantee that a letter of this nature will go out with any regularity in the future, especially as I hope that a successor to this office will be chosen by next Annual Meeting time. This letter carries the love and greetings of all of us out here to you folks, and a few items of information that may be of interest to you.

From all that we gather through letters from the States the situation out here is portrayed to you in very exciting form. The riots and bloodshed, while present, are really exaggerated and from the political standpoint, or even the military standpoint, our daily routine of life is not greatly disturbed. We can go where we will, except in very limited areas around the larger mountains where Communists trained in guerrilla tactics have established strongholds. They are being gradually wended out and only affect limited areas.

The withdrawal of our army was given considerable publicity, but even then there are sufficient forces combined with the trained Korean army to give us all the security we need. The State Department apparently feels so confident from this standpoint that they are bringing over in excess of 800 workers along with a large number of dependents. The flash news is that 125 children are on the waters right now.

Refugees continue to come over. I do not have accurate figures and this may be exaggerated, but a Korean told me a couple of days ago that he thought 50% of the Koreans living in the north have come across the border. As Christians are the most persecuted class, probably a larger percent of Christians have evacuated. I asked my informant if this meant the closing of many churches. He replied, "It may sound strange, but the membership is filled up by new recruits who are eager to join an organization that can and does stand up against the oppressors. How good Christians they make I do not know, but it does indicate the political situation in the north.

The Board has allowed us to borrow \$50,000. from Restoration Funds being held for use in the north after the liquidation of the 38th parallel. Our Korean brethren from the north at first suggested ten locations where refugees might be given help in building churches. When word got out that such money was available, applications came in so fast that we were swamped. At the forty-first application we decided to close.

***** (March 30)

The afternoon after writing the above, came the shocking event of Ethel Underwood's slaying. A few hours afterwards I spoke to Jean Underwood, who had been helping me to prepare this letter, suggesting that we better tear up what had been written. Her immediate reply was "No. Mother would want the letter to go just as it is". Of course, in the immediate days that followed her death it was difficult to know what the motives of the slaying might be. Therefore, one might not have been able to write so reassuringly then. Now that two weeks have passed, we can say with confidence that everyone as far as I know considers what happened as an isolated incident without any relationship to our over-all picture regarding security. Yesterday, a meeting was called of the promoters of the Tae'chon Beach Association. Thirty-eight people made the first payment in the choice of a lot. Today, I am letting the contract for a hotel and three or four of the lot purchasers are planning to erect private homes even this late in the season. That does not sound very alarming, does it?

Ethel Underwood's death truly was a shock to all of us. It came out of such a clear blue sky. At one time they had had armed police guarding their house night and day. Some time back the armed police had been withdrawn. Evidently no one felt any concern about having a meeting of the faculty wives at the Underwood's home. It was at this gathering that the two armed men entered the house from front and rear. Ethel saw the man enter the front door first as he

was brandishing a weapon and appeared to be intent on terrorizing her meeting. She went to meet him and sought to dissuade him. Apparently she put her hands on him in an effort to turn him back. It was at this juncture that the man entering the rear came in and saw what appeared to him to be a scuffle between his companion and Ethel. He stepped to one side and fired at her. Several shots were fired, but only one penetrated her body, causing internal hemorrhages from which she died within the hour before arriving at Severance Hospital.

Many motives have been advanced. The two men terrorized the remaining Korean women and apparently were in no haste to depart. They could have easily killed any of the Koreans, but did not. Had they been after Ethel, the leading man could have easily shot her before she laid hands on him. Therefore, the many theories of antagonism to the guest speaker, a Korean, or to Ethel all seem to be weak. I think most of us feel that their primary purpose was one of terrorization rather than murder. That, of course, does not exonerate them, but indicates to us that it was not the beginning of any active anti-American campaign.

As may be expected, it was also a great shock to the Korean people themselves. A flood of sympathy and understanding and apology has poured forth from high and low alike. The Koreans have taken it quite personally and feel that they have lost face. They wanted a public funeral, but Horace would not consent to it. The funeral service was held in the West Gate Church, a beautiful and simple service. The floral tributes were overwhelming. The place was packed and the road to the cemetery (6 miles out) was lined by hundreds of thousands of people, with police or youth organization guards placed every 50 ft. I understand that a government-sponsored memorial service is contemplated.

The country as a whole is returning back to normal - that is, south of the 38th parallel, about as rapidly as can be expected. We still do not have electricity quite a bit of the time, but the service is improving. We are told that by next fall we ought to get as much as we need. Transportation is still exceedingly crowded and uncomfortable, but is infinitely better than it was two or three years ago. At that time, rubbish disposal in Seoul was almost at a stand-still. Heaps of garbage were piled up in the streets. Today, those piles have all disappeared and while I am writing, school children, Korean soldiers and policemen are out in the streets in a grand clean-up campaign. Two years ago, the stores along the streets were practically empty. Today, they are filled with all sorts of things for sale. While some much-desired things might not be found there, yet the variety is on the increase daily.

We find that the door is wide open to the Gospel Message everywhere. Although the Communists have their following, I believe that they are still only an aggressive minority. They are much stronger in some localities than others. The great majority of the people have their minds wide open to whatever may be for their best interests. The great influx of Christians from the north along with a large proportion of pastors has meant the spreading of the Gospel throughout the south more aggressively than it has ever been done before. New churches are springing up on every side and churches unable to support pastors in the past are availing themselves of the supply. In other forms of effort, - educational, medical and various forms of social work, the Koreans are exceedingly eager to go forward.

We missionaries are all carrying much heavier schedules than we ought to. The mere physical effort of restoration is frightfully time-consuming. On top of that are these many doors that are open which we are so eager to enter. Now we all wish for a big army of experienced missionaries to get in to harness, and we also need new missionaries to come out for those who are here, as you all know, are too near their retiring age.

Along with these open doors, is a stronger nationalism than we have ever faced before. It creates many complications and makes it very much more difficult to be all of the help that we would like to be. Many Korean groups seem to be beckoning with one hand and saying "Come and help us. We need your help."; but with the other hand, holding us off and apparently saying "Do not come too near. You might deprive us of some of our national rights". As an "army of generals", doubtless most of us do not find it too easy to pitch in and help and take responsibility without authority, but I think many of the Korean leaders also are finding it difficult to know just how to use us without giving us too much authority. We get into many interesting tangles over jurisdiction. Fortunately, we do not always wait to solve these problems before pitching in and getting a good job done quickly. In spite of all complications, the Kingdom of God is advancing rapidly, for which we are all deeply grateful.

Dr. E. Stanley Jones is here now and being a real blessing to all who gather to hear him. A great effort is being put forth to re-unite the two Methodist groups. We are all praying for success in this. In our own Presbyterian work, the Seminary situation is probably the most perplexing. There are two seminaries now - one reportedly liberal and the other conservative. An effort is on foot to try to reconcile differences of opinion with regard to the two seminaries, but if that does not succeed by General Assembly time, a very strong movement is on foot to have General Assembly recognize both seminaries. Another one of the current "mun-jes" is a cooperative committee which is supposed to coordinate the work of General Assembly with the various Mission groups. The first constitution drawn up was so objectionable that at least the Southern Presbyterian Mission refused to join. It is now being modified and we hope the new draft will be acceptable to them. Here again, the strong national spirit came into conflict with the rugged individualism of Scotch Presbyterianism, but now we are in high hopes that a satisfactory solution has come.

We know that you are all praying for us and seeking to help the Americans understand the problems that we face out here. We often think of you and pray for you. May God's rich blessing be upon all of you.

Yours in His Service.

Edward Adams

Edward Adams
Acting Executive Secretary
Korea Mission

FINDINGS OF THE MISSIONARY CONFERENCE
October 21-22, 1949, Des Plaines, Illinois

Subject: Missionary Attitudes, Methods, and Qualifications in
Communist Dominated and Penetrated Areas.

I. General Statement.

As missionaries of the Gospel of our Lord and Savior Jesus Christ, we wish to confess our failure to attain to the measure of the stature of the fullness of Christ in both life and teaching. We agree with the Amsterdam report that "in the rise of Communism we should discern the hand of God held out in judgment against His Church for her failures." We confess that there is much truth in the charge: "The measure of the success of Communism in the modern world is the measure of the failure of the Christian Church to practice what it has been preaching." As Christian missionaries we confess our sin in failing to live up to our professions. We have failed to practice those things we have preached to others. With true humility we confess our failure. We turn in repentance from our self-indulgence and smug self-complacency to take up our Cross daily and follow Him.

In this spirit of confession, repentance, and of re-dedication, we missionaries of the Presbyterian Church in the U.S.A. met to study the methods of meeting Communism and of presenting the Gospel of Jesus Christ in lands dominated and penetrated by this movement.

II. General Principles.

A. Attitudes.

1. Communists are individuals for whom Christ died and who have souls that need His salvation.
2. The function of the Church and its missionaries is to reveal Jesus Christ and His way of life.
3. Christians must repudiate the idea of destroying Communism by force. It is equally fallacious to think we can safely ignore it. Only through the Bible and dynamic Christian characters, who by their teaching and lives express the true nature of Christianity, can Christ's way of life be revealed to the Communists.
4. This is a time for faith, not fear; a time to advance, not retreat. God still rules!
5. Christians must view Communism realistically, recognizing honestly that it is neither totally good nor totally bad.

II. General Principles (Continued)

B. Methods.

1. Definite personal intercessory prayer: that the Holy Spirit Himself may with power move into and change the lives of communist leaders such as Mao Tze Tung, Chu Deh, Chou En lai, Madame Sun Yat Sen, and Stalin; that the Holy Spirit may increasingly control our own lives and direct our thinking and planning with particular reference to Communism.
2. Keep as large a force of missionaries as possible in Communist areas. Do not stop sending people while entrance to such areas is possible. Assure the Home Church of this, for "we have not given up; we are not quitting; we are confident in ultimate victory."
3. Work immediately for as great a degree of autonomy as possible for all nationalist groups. Avoid charge of foreignism.
4. Exercise a tactful but firm and uncompromising stand on Christian principles, standards, ideals, and rights. Insist on the religious liberty which the Communist Constitution gives.
5. Refrain from attacking Communism; take the positive action of preaching and living Christianity.
6. Send Christian books, magazines, papers, broadcasts behind the "bamboo Curtain."
7. Remind ourselves constantly that it is not Churchianity but Christianity that we preach; not lip-service but life-service that is demanded.
8. Study carefully those economic and population factors which give rise to Communism. "A hungry man is a potential Communist."
9. Remember that the idealistic Communist is very close to us in zeal to serve others. Treat him as a friend not an enemy and show that only the methods of love and sacrifice, not violence and coercion, will win.

C. Qualifications.

1. In addition to medical, evangelistic, and educational workers, specialists in soil conservation, public health, hand-craft home industry, agriculture, audio-visual, and radio should be sent out. It should be noted that only deeply consecrated Bible-grounded workers who have a rich, vital personal experience of Jesus Christ should go.

II. General Principles

C. Qualifications (Continued)

2. All missionaries sent out should be of irenic temperament, fairly warned of the hardships to be faced, both as to economic conditions, political opposition, and the very real question of personal safety and freedom.
3. Studies of the problem of Communism should be made by every missionary; no missionary should be sent out until he has passed a test on this point.
4. Missionaries should not join those political or ecclesiastical groups whose sincerity and practices are open to question, as it would destroy their witness.
5. Missionaries should refuse to burden, or become a liability to, the nationalist church.
6. There must be a careful re-examination of the way the missionary lives: the type and size of house; the number of servants, and their wages and living conditions; the missionary's use of things and accumulation of possessions.
7. Maintain the conviction that Christ has commanded us to "go." That He has promised to be with us always, and that He has said, "Be of good cheer; I have overcome the world."

* * * * *

We submit these findings, believing that a missionary led by the Holy Spirit and obedient to His leading will be able to win Communists to the Lord Jesus Christ.

The Reverend D. Kirkland West, Chairman
Mrs. Howard D. Hannaford
Miss Elisabeth E. Turner

Dear friends,

The tumult and the shouting have ceased, and we are at last a happy family of gratitude and relief that we settled down for good this year in our own home and with most of our personal belongings under one roof. If we ever have to move again I want to take nothing but the clothes on our backs! Possibly that is all we'll be able to take. The first night Delle and the children arrived some communist sympathizers of a local army unit revolted, with sirens blowing and soldiers running around, but they merely took to the hills and did no damage. Such things must be expected these days, but we are well protected.

Harold and Marj. Macensie, Delle's brother and sister-in-law, 712 N. Kenilworth, Oak Park, Illinois, were good enough to pass word on to you about our move from China, and I guess they just about had us on the boat. One delay after another held us up, but we finally heaved anchor off Shanghai's teeming Bund Nov. 16, the same time many others were evacuating to the States. Two days later I sighted the shores of Korea for the first time since leaving home in 1935, but my joy was mixed with considerable sadness, for Delle went ashore on a stretcher and two hours later lost our third baby. It was a bitter introduction to her new homeland, but we rest assured that our Lord knows best, and are thankful for her safety and good recovery.

Korea! My heart sort of wells up within me at the very thought of this land, for I have looked forward so long to this return. I had steeled myself to find it far different from my childhood memories, but though the country is seething with both freedom and frustration, in many respects it is still much the same.

Our first few weeks were taken up with getting freight and food through Inchon customs, and up to Seoul. The Army was a big help here, and trucked much of it for us. We stayed with Mr. and Mrs. Phillips, near neighbors of ours in Pyongyang years ago. By Dec. 10 Delle was able to travel, so Mr. Campbell of this station brought her and the children on down. I followed a week later in a box-car with the freight, and a third-hand jeep which I had managed to pick up for \$470. It was a cold 30 hour trip, whereas the passenger train makes it in 7, but sleeping bag and K rations helped out.

Taegu is a city of 350,000 people and 26 Presbyterian churches. The latter range from First Church, which compares favorably with many in our largest U.S. cities, to a refugee tent church down by the river. Our eight mission houses run along the crest of a low hill overlooking the city, with the hospital, Bible Institute and girls school in the same area, and the large boys school across the way on a nearby hill. Our house is a one-and-a-half storied affair of brick construction, but very much run down and in need of repair. It does boast of running water however, and electricity about every third night for a few hours. We're getting a generator from Seoul and soon hope to have more consistent power. There are three missionary couples and four single ladies in our Taegu family, all with more than 20 years service except us. The sad part of it is that our two children are the only ones here, which makes it pretty hard on them. That is one special reason we are so grateful to so many of you who made their Christmas such a joyous one. Their gifts will be a big help through the entire year.

The last U.S. soldier left Taegu the day before I arrived, and with him went our APO address. From now on please use regular international postal service with our address as follows: Presbyterian mission, box 42, Taegu, Korea. Ten-cent international air-mail forms are handy things for you to use, obtainable at any post office.

Our best regards to each of you, and a very Happy New Year!

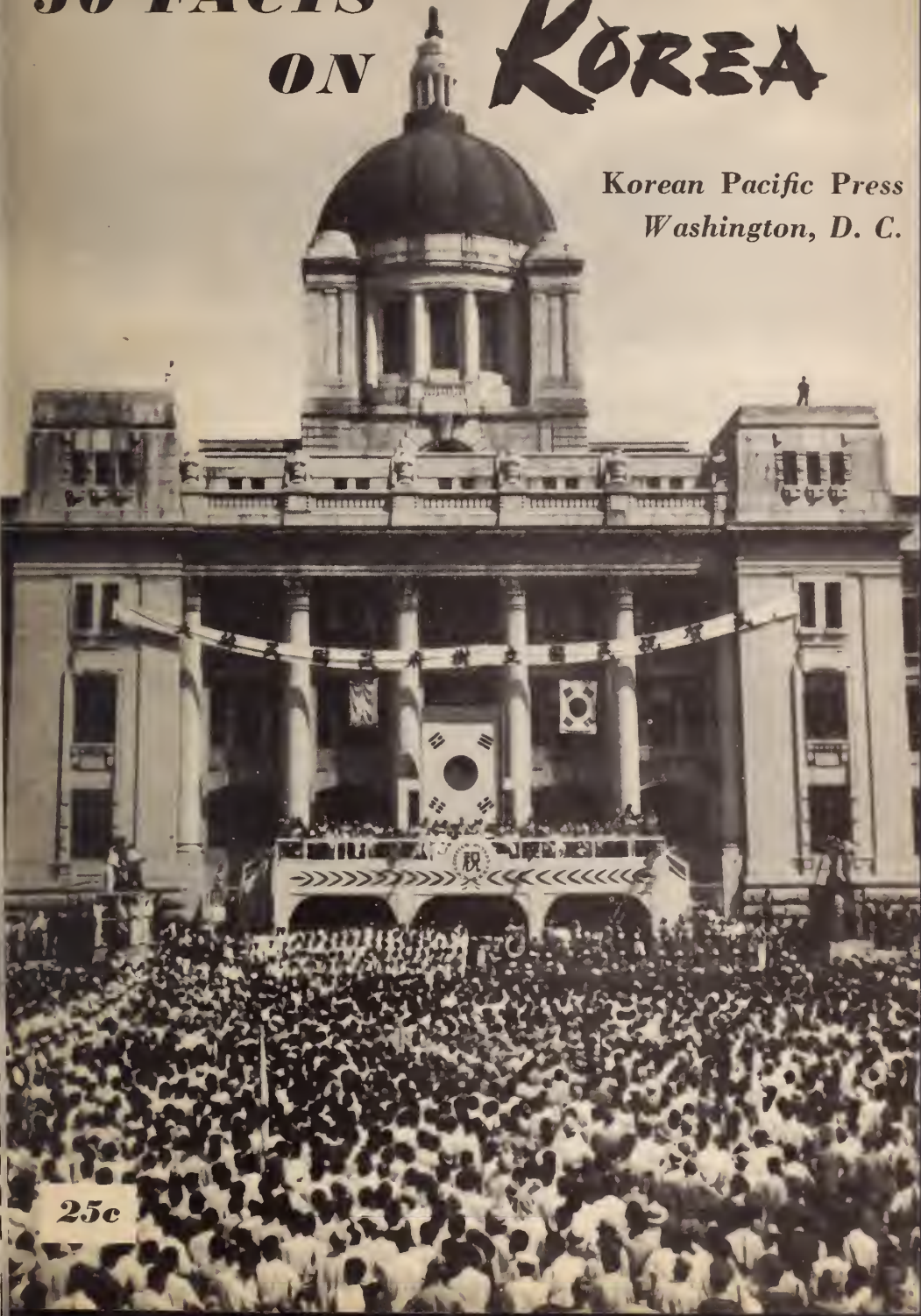
Sincerely,

Delle and Howard
Delle and Howard Moffett

**50 FACTS
ON**



KOREA

*Korean Pacific Press
Washington, D. C.*

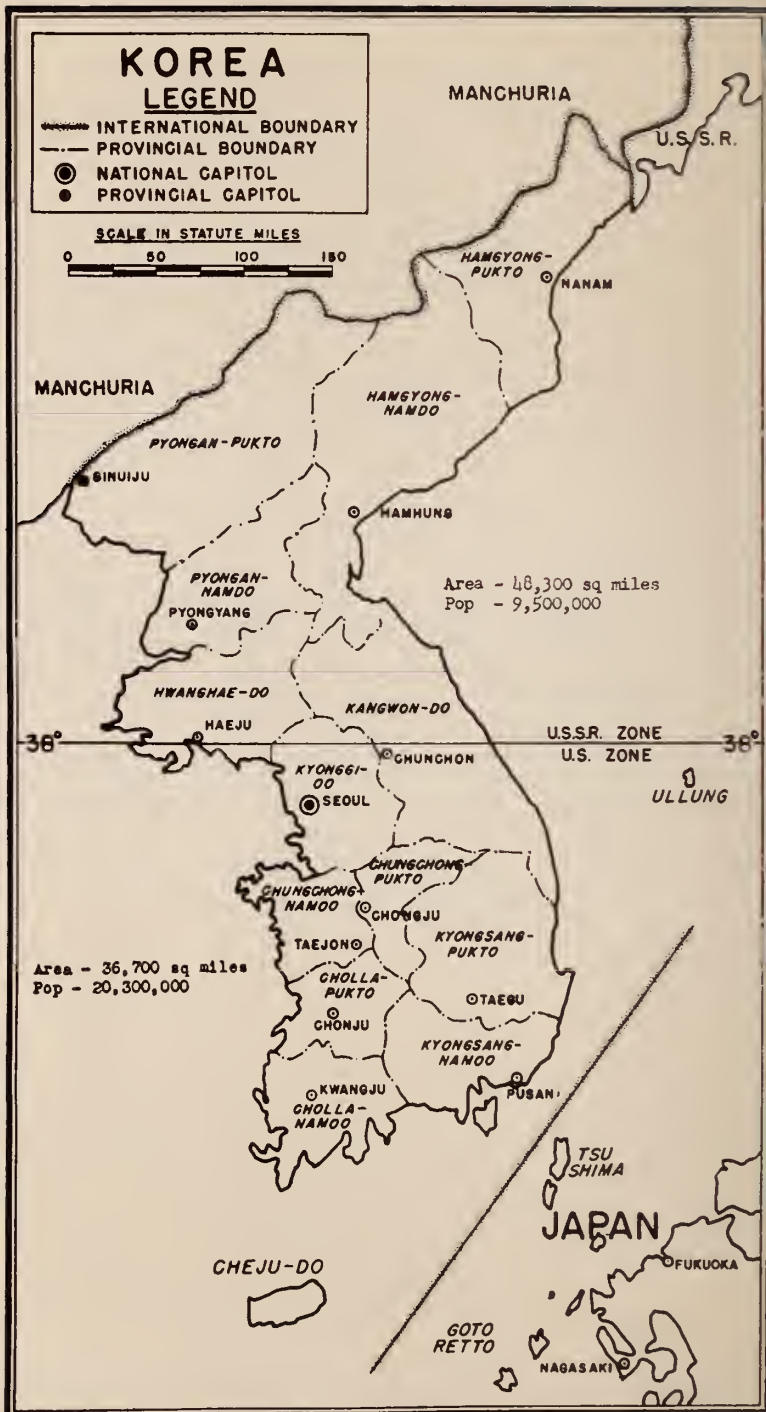


25c

KOREA LEGEND

-  INTERNATIONAL BOUNDARY
-  PROVINCIAL BOUNDARY
-  NATIONAL CAPITOL
-  PROVINCIAL CAPITOL

SCALE IN STATUTE MILES





50 Facts on Korea

1. Koreans are an ancient and homogeneous race, distinct from both the Chinese and the Japanese. Thought to be descendant from two strains, the nomadic tribes of Mongolia and the Caucasian people of western Asia, the Koreans have both Occidental and Oriental characteristics.

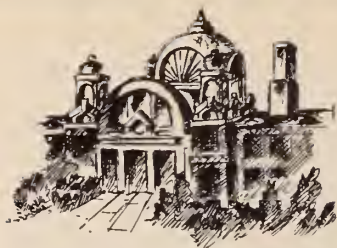
2. Korea is a peninsula bounded by Manchuria and Siberia on the north, with China across the Yellow Sea to the west and the islands of Japan across the straits of Shimonseki to the southeast. The area of Korea, 85,228 square miles, is about the same as all New England plus New Jersey and Delaware. The population of 30 million people makes it twelfth among the nations of the world. Its climate is similar to that of northeastern United States with heavier rainfall in June and July.

3. Korean civilization, one of the oldest in the world, goes back in legend 4,200 years to Dan Goon, mythical founder of Korea. In 1122 B. C., Kija, a Chinese refugee, migrated to Korea with 5,000 followers and set up a dynasty which lasted almost 1,000 years.

4. At the beginning of the Christian era, Korea was divided into three kingdoms, Koguryu, Pakche and Silla. The Silla dynasty, which originated in 57 B. C., united all Korea in 669 A. D., much as the seven kingdoms of ancient Britain were joined together a little later.

Royal Tomb of Kings and Queens, near Seoul





5. The historical name of Korea, Chosen, means "Land of the Morning Calm." This name is figuratively descriptive when one considers that through Korea's long history it has enjoyed a stability and continuity that few nations can claim. Only three dynasties, the Silla, Koryu and Yi, ruled the country from 669 A. D. to 1910.

6. The Koryu dynasty, coming to the throne in 918, initiated an age of enlightened progress similar to that of King Alfred in England. The great Buddhist monasteries date from this period, and their remains and successors may still be seen in the mountain valleys.

7. In 1392 General Yi Sung-kei founded the Yi dynasty which ushered in a golden age similar to the Elizabethan Age in England. During this dynasty, the capital was established at Seoul, a simplified alphabet was developed, books were printed from movable type, universities were founded and literature and the arts flourished. The last Yi king was removed from the throne by the Japanese in 1910.

8. The world's first iron-clad battleships were built by the Korean admiral, Yi Soon-sin, who used them to defeat the Japanese navy during the war of 1592-98. As a result, Japan never got beyond Korea in her first effort to conquer the world and had to give up her plans.

9. Long known as the "Hermit Kingdom," Korea was opened to the outside world by a treaty with the United States proclaimed in 1883. American engineers helped develop Korean mines and built in Seoul the first modern street railway system in the Orient.

10. In 1905 as a result of the Russo-Japanese war, Korea was made a protectorate of Japan. Five years later the Japanese quietly annexed the peninsula into the Empire. But the Koreans kept alive their desire for independence throughout the occupation.

11. So hostile were the Koreans towards their Japanese overlords that the Japanese disarmed them to the extent of permitting only one kitchen knife for every three families and maintained one policeman for every 100 members of the population. One-tenth of all Koreans fled into the hills as guerrilla fighters or across the border into Manchuria and Siberia.

12. Korean protest against Japanese rule reached a climax with the "passive revolution" of March 1, 1919. In this uprising, which preceded Ghandi's peaceful rebellions in India by three years, the Koreans bore no arms against the Japanese and made no effort to harm them physically. They made known their fervent desire for freedom by cries of "Mansei! Mansei!" which means, "May Korea live ten thousand years!" As a result of this revolution, a Korean provisional government was set up with headquarters in Shanghai.

13. Around the turn of the century, travelers to the Orient noted that the Korean standard of living was the highest in the Far East. It suffered drastically under the severe exploitation of the Japanese and has been undermined again by the separation of the country into two zones with no commerce or communication between them.

14. By a war-time agreement intended to be merely temporary, Korea was divided along the 38th parallel, with Russian troops occupying 56 per cent of the country north of that line and American troops the 44 per cent in the south. The northern area contains the heavy industries and hydro-electric power and the southern zone the agricultural areas and light industries.

15. Despite the fact that Russia refused to let a United Nations Commission enter the northern zone, the UN group conducted elections in the part occupied by the United States on May 10, 1948. Representatives who were elected to the National Assembly chose Syngman Rhee as president, and the Republic of Korea was inaugurated August 15.

16. Personal freedom and equality are the keynotes of the Republic's Constitution. The document includes provisions for social security, labor laws protecting women and children and ownership of farms by those who actually till them.

17. After the inauguration of the Republic, the American Military

Korea's first election





Government turned the administration of the country over to the new Korean government. Almost all American troops had left Korea by the end of June, 1949.

18. The new Republic of Korea is unique among nations of the world in having no national debt. It has the disposition of all expropriated Japanese properties in Korea, which amount to over 80 per cent of all incorporated wealth.

19. In varied mineral and coal deposits and in hydro-electric power potential, Korea has all the resources except oil for extensive industrial development. Among its basic resources are coal, iron,

gold, silver, copper, lead, zinc, tungsten, lithium, mica, nickel, barytes, molybdenum, magnesite, alum, shale, graphite, fluorspar, kaolin and timber.

20. In 1939 Korea was sixth in the world in fisheries exports. Its 11,000-mile coastline makes it ideal for marine life. Its waters contain 75 kinds of edible fish, 20 kinds of edible shellfish and 25 other kinds of commercial sea animals and plants.

21. Korea has 10 first-rate all-weather ports, 27 secondary ports and 139 off-shore anchorages. The tide varies from three feet on the precipitous eastern coast to 33 feet on the south and west.

22. Before the war, the foreign trade of Korea amounted to \$24 per capita, second in the Orient only to that of Japan. Over 90 per cent of its external trade was with Japan. Korea was kept by the Japanese primarily as a supplier of raw materials and as a market for its own surplus goods. Approximately 50 per cent of Korea's annual rice crop was exported to Japan.

23. The railroads and highways of Korea form a great X, intersecting at Seoul and extending to the four corners of the peninsula. Its railway mileage is now far below normal requirements.

24. The Ever White Mountains along the northern border and the majestic Diamond Mountains along the east coast have won for Korea the descriptive title, "Switzerland of Asia." Its scenic attractions are among the most striking in the world.



Coal mine at Hamhaing

Pusan harbor



25. The ancient religion of Korea, Shinkyoism, contains some of the same teachings as Christianity. For instance, Shinkyoists believe in one god whom they call Hananin and in personal sin and punishment. These beliefs provide a foundation upon which missionaries can build in helping Koreans understand Christianity.

26. The Christian religion is thought to have been introduced into Korea at the time of Marco Polo. The first missionary to enter the country was a French Catholic priest, Pierre Maubant, in 1835.

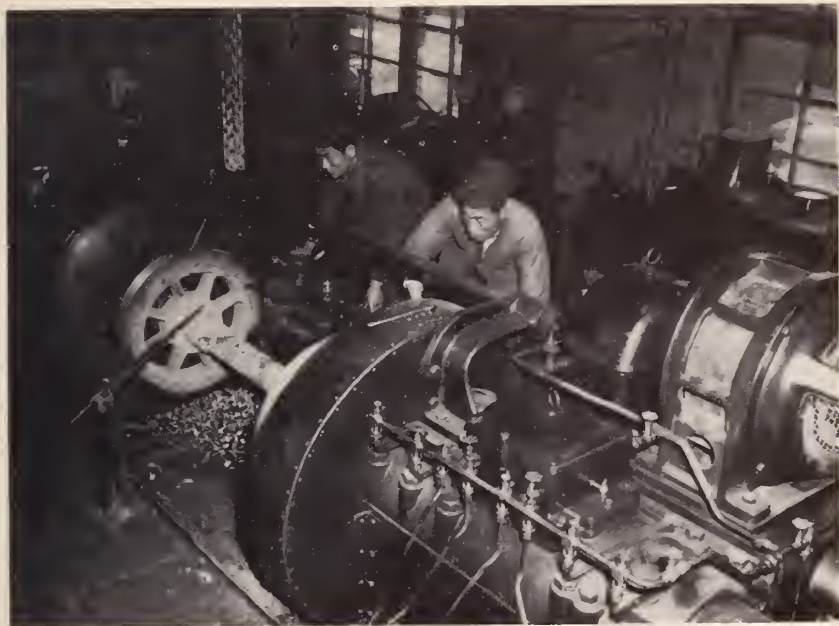
27. The first Protestant missionary to take up permanent residence in Korea was an American physician, Dr. H. H. Allen, who came to Seoul in 1884. Missionaries have been so successful there that they call Korea "the most Christian land in the Orient." Methodists, Presbyterians and Catholics have the greatest following.

28. Korea was one of the first countries in the Far East to adopt a public system of education. It was somewhat similar to that in the United States today. For centuries the Korean government had a cabinet minister for education. Children attending the public schools were taught to read and write Korean and Chinese and were instructed in Confucian ethics.

29. Appointment to public office in old Korea was based on knowledge and intelligence rather than upon class or wealth. Scholars and poets were held in high esteem.

30. During the Japanese occupation, neither Korean history nor the Korean language was taught in Korea's schools. The objective of Japan





Locomotive shop in Seoul

was to make the Koreans over into inferior Japanese, and Korean school children were punished for speaking their own language instead of Japanese.

31. Thirty-five colleges in South Korea had in 1948 an attendance of 22,636 students. With a simple phonetic alphabet of 25 letters, it is easy for Koreans to learn to read, and the literacy rate is comparable to that of eastern European countries.

32. For many centuries, the Japanese called Korea the Treasure Land of the West. Korean art served as models for Japanese porcelainware, painting and architecture. Korea was the medium through which Chinese and Indian culture were introduced into Japan.





1500-year-old Buddhist temple

33. Korean lacquer-ware, ebony inlaid with mother-of-pearl, is said by experts to be the finest in the world. Authorities on Oriental art describe the best Korean pottery as superior to that of the rest of the Far East because of its "easeful serenity and grace . . . never lapsing into facility or trivial prettiness."

34. Korea's rich heritage of ancient music survives to the present day. The Lee Palace Orchestra, founded more than 500 years ago, still performs ancient court music in the old tradition. Korea also can boast many fine native opera and classical song forms in addition to thousands of folk songs which are readily appreciated by Westerners. Korean concert goers frequently may hear performances by native orchestras of standard Western symphonic works.

35. The best examples of Korean architecture are the Buddhist temples. Following the general pattern of Oriental architecture, these temples are distinguished by their perfect symmetry and their serene, classic lines.

36. In the 15th Century, Korean scholars compiled an encyclopedia in 112 quarto volumes, 300 years before the encyclopedia movement originated in France. A copy is now in the Congressional Library in Washington.

37. The oldest and most continuous records of rainfall kept anywhere in the world are in Korea. In 1442 King Sejo had a bronze instrument constructed to measure precipitation. In 1709 King Eijo revived the system and had rain gauges placed in the palace grounds and in each of

the eight provinces. Records were maintained continuously from that date. They provide an invaluable source of meteorological information.

38. The first king of the Yi dynasty conscripted 200,000 workmen to construct a great wall around his new capitol city of Seoul. It was seven miles long, up to 20 feet wide and from 10 to 20 feet high. It contained four great gates and four smaller ones. Much of the wall, including the famous South and East Gates, still stands. It is well inside the city, which has grown to over a million inhabitants.

39. The ingenuity of the Korean people is evident from their list of inventions, including the spinning wheel (1376), movable metal type (1403), astronomical instruments (1438), surveying instruments (1467), the mariner's compass (1525) and the observation balloon (16th Century). A suspension bridge was built in Korea 300 years before the Brooklyn Bridge was erected.

40. The beautiful and richly symbolic emblems on the Korean flag are among the oldest national symbols in the world. The Korean tiger, larger and fiercer than the Bengal tiger, is the national animal. One of the two Korean national anthems is sung to the tune of "Auld Lang Syne."

41. Korea's ethical system is Confucian. It is based upon the five-fold loyalties: to country, to parents, to husband or wife, to children and to friends.

42. One of the Koreans' favorite folk tales is about a woodgatherer named Paksuni. While watching two old men play chess on a mountainside, he fell asleep. Returning to his village when he awoke, he had the same sort of experience as Rip Van Winkle. The townspeople told him that Paksuni had disappeared 30 years before.



43. Korea had prohibition in the early 18th Century. Persons found guilty of violating a law which prohibited the manufacture and distribution of alcoholic beverages were punished. The use of intoxicants was almost unknown for many years.

44. The traditional dress of Korea consists of loose white robes and baggy trousers for the men and short, close-fitting jackets and vividly-colored flowing skirts

for the women. The Koreans adopted this costume from the Ming dynasty of China.

45. For centuries, Korean homes have been heated by placing flues under the floor, a method just recently being adopted by leading architects of the West. The typical Korean house is built in the shape of a U with a wall enclosing a courtyard at the open end.

46. Rice, fish, poultry, vegetables and fruit are the principal foods in the Korean diet. Aside from rice, the most popular dish is "kim chee," a pickled combination of turnips, onions, celery and other vegetables.

47. The women of Korea enjoy the highest status of any

Guarding the 38th parallel



Korean home

women in Asia. Their feet have never been bound as in China and they have never had to bow before their husbands and sons as in Japan. Today all Koreans over 21, women as well as men, have the right to vote.

48. Korean women today are entering most of the professions open to women in the United States. They are occupying positions as doctors, radio announcers, newspaper editors, photographers and pharmacists as well as teachers and nurses.

49. The Korean children entertain themselves in much the same way as American children do. They see-saw, swing, jump rope and make snowmen. Little girls play house and make their



School's out!

own dolls from bamboo. Most of the Korean games test strength, agility or perception.

50. Although more doctors and nurses are needed desperately, the general health level in the Republic of Korea is the highest in the Orient. The shortage of nurses is gradually being lessened as Korean girls become convinced of the dignity of the nursing profession. Nurses were looked upon as mere servants when the Japanese occupied the country.

“Korea has become a testing ground in which the validity and practical value of the ideals and principles of democracy which the Republic is putting into practice are being matched against the practices of communism which have been imposed upon the people of north Korea . . . Moreover, the Korean Republic by demonstrating the success and tenacity of democracy and resisting communism will stand as a beacon to the people of Northern Asia in resisting the control of the communist forces which have overrun them.”—President Harry S. Truman.

“With the restoration of Korean independence, one of the great crimes of the Twentieth Century will have been rectified, and another stabilizing factor will have been added to the new international system which must be constructed in the Pacific.”
—Sumner Wells, former Under-Secretary of State.



Korean Proverbs

Pinch yourself and you will know the pain another feels when pinched.

Don't draw a sword to kill a mosquito.

A room easily warmed is also easily cooled.

The water downstream will not be clear if the water upstream is muddied.

Beware of a sword hidden behind a smile.

It is easier to know water ten fathoms deep than to know a man one fathom high.

Blame yourself, not the stream, when you fall in the water.

A virtuous character is necessary even in driving a cow.

Thread goes wherever the needle takes it.

Don't look fierce in the western part of town after you have been hit in the eastern part.

If you love your own children, love also those of others.

Feeding a hungry man is better than making offerings to Buddha.

A dead premier is worth less than a live dog.

The darkest spot is just below a candle.

A man who has burned his tongue on hot soup is likely to blow on cold water.

You cannot carry a stone up the mountain without getting red in the face.

You cannot catch even one rabbit if you chase two at once.

Don't try to cut water with a sword.

You cannot eat the picture of a loaf of bread.

Even the hedgehog says her young are smooth.

Where there are no tigers, wildcats will be very self-important.

The cook blames the table because he cannot pile the food high.

A man who once has been frightened by a tortoise will jump every time he sees a kettle cover.

It is useless to pour instruction into a sow's ear.

The man who eats the salt must drink the water.

It is foolish to mourn over a broken vase.

Don't kill a bullock for a feast when a hen would suffice.

Never beg from a man who has been a beggar himself.

To make a mountain, you must carry every load of earth.

A finger prick will demand attention, though the worms be eating the heart unknown.

What looked like blossoms on the dead tree turned out to be only the white mold of decay.

You cannot sit in the valley and see the new moon set.

The flower that blooms in the morning is withered by noon.

If you use good enough bait, the fish will bite, though it kill.

You can mend with a trowel today what it will take a spade to mend tomorrow.







Important Dates in Korean History

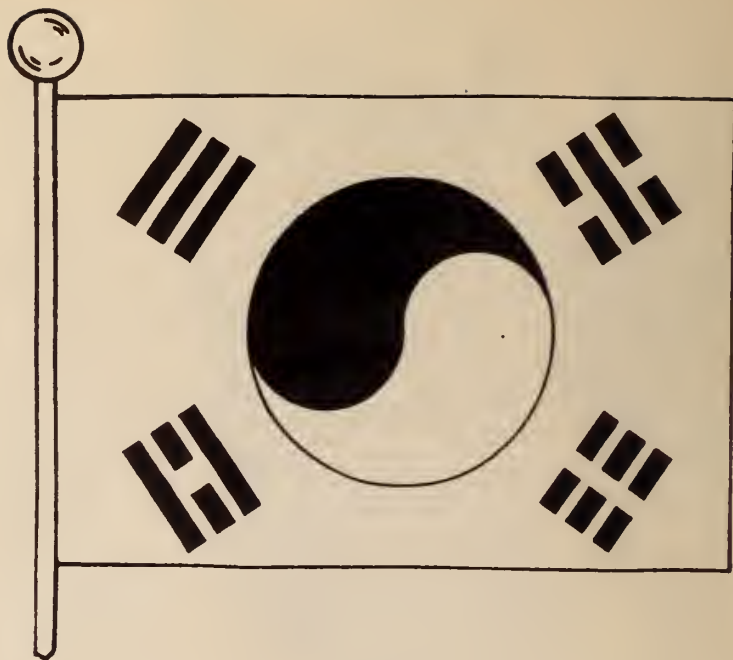
1. November 3, 2333 B. C.—Legendary founding of Korea by Dan Goon.
2. 1122 B. C.—Introduction of Chinese culture into Korea by Kija, a Chinese refugee.
3. 57 B. C.—Establishment of the Silla kingdom, which in 669 A. D. united all Korea.
4. 647 A. D.—Building of observatory, the oldest structure erected for observational purposes existing in the world, at Kyungju by the Silla ruler.
5. June 15, 918—Establishment of Koryu dynasty.
6. September 25, 1251—Movable wooden type invented.
7. May 4, 1277—Buddhist monk, Yukyun, invented artificial glass tiles, leading to the development of Korean ceramics.
8. July 17, 1392—Establishment of Yi dynasty.
9. January 7, 1402—Paper currency initiated.
10. February 13, 1403—Movable metal type invented.
11. April 15, 1437—Sundial invented.
12. May 8, 1442—Barometer invented.
13. October 9, 1446—Korean alphabet of 11 vowels and 14 consonants promulgated.
14. October 27, 1470—Codification of Korean law by Kyong Kuk Daichum.
15. July 8, 1592—The “tortoise boat,” world’s first iron-clad vessel, used by Admiral Yi Soon-sin to defeat Japanese invaders at Hansando, Korea.
16. September 7, 1592—Flying bomb invented by Lee Chang Son to repulse Japanese.
17. September 11, 1867—Submarine bomb invented by Shin Kwan Ho.

18. May 22, 1882—Korean-American treaty signed, Korea's first trade treaty with a Western power.
19. January 27, 1883—National flag designed from combination of ancient symbols.
20. October 1, 1883—Hanyang Shinbo, first modern Korean newspaper established.
21. October 8, 1895—Queen Min murdered, apparently at the instruction of the Japanese Viscount Miura.
22. August 26, 1910—Annexation of Korea by Japan.
23. March 1, 1919—Declaration of independence signed by 33 patriots, leading to establishment of Provisional Government of Korea in Exile.
24. May 10, 1948—United Nations-sponsored election held in southern Korea.
25. August 15, 1948—Establishment of Republic of Korea, with Syngman Rhee as first president.

“ . . . Under the old monarchial system, the people left all the affairs of the nation entirely in the hands of those in the government without any participation in it. But under a democratic government, the people are the rulers of the nation, and if the rulers neglect their duties, the nation will again fall into jeopardy. From now on, every citizen, man or woman, must realize that he or she has an equal share of responsibility, authority and power and must exert all his or her energies to work and struggle to consolidate and strengthen the foundation of the state, which in turn will safeguard his or her individual rights and privileges so as to make steady progress toward the prosperity of our nation. . . .”—Dr. Syngman Rhee, President of the Republic of Korea.

“ . . . To promote the welfare of the people, to maintain permanent international peace and thereby to assure Security, Liberty and Happiness to ourselves and our posterity. . . .”—From the Constitution of the Democratic Republic of Korea, enacted July 12, 1948.





Other publications available from the Korean Pacific Press:

“The Republic of Korea Looks Ahead”

“Periscope on Asia”

“Tug of War in Korea”

Biographical Sketch of President Syngman Rhee

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